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G O M E R ;

OR

A B R I E F A N A L Y S I S

OF THE

L A N G U A G E A N D K N O W L E D G E

OF THE

A N C I E N T C Y M R Y .

"Lux in tenebris,"

BY

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A R C H D E A C O N O F C A R D I G A N ,

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L O N D O N :

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A PREFATORY LETTER ADDRESSED TO HIS
COUNTRYMEN BY THE AUTHOR.

MY DEAR COUNTRYMEN,

I WAS from early life impressed with a deep conviction of the value of the Cymraeg as a key to the etymology of the Western languages of Europe both ancient and modern, and in a paper published in the transactions of the Royal Society of Edinburgh many years ago, had shown the close connection between the Cymraeg and Latin languages.

During the continuance of my etymological research, as I had to examine critically the languages, not only of Greece and Rome, but also of the Teutons and the Celts, and to investigate them by the light of their philosophy, history, and mythology, I had soon occasion to infer that a much greater and more accurate knowledge of things in general must have been possessed by those whose intellectual instruments they were, than modern literature would ascribe to them.

My opinion on this subject was given in the following terms, in a paper read before the same

Royal Society, more for the purpose of registering the time of its mature adoption, than of attaining any other object.

“I might here close my paper, were I not convinced that in some ancient languages we have an instrument both logical and philological constructed on the principles of an Eutopian terminology, and which may be reduced to a few intelligible keys or roots. We know from the Cratylus of Plato that the Pythagorean school held a similar doctrine, and taught that the word, as a general principle, was a picture of the idea to be represented; and even Aristotle himself, when taking advantage of the fineness of the Greek language, as such an instrument repeatedly hints, that he does not know how to account for the scientific accuracy of a common word, without supposing it to be an inheritance handed down through periods of darkness and barbarism from an antecedent period when the Arts and Sciences had been in a flourishing state. His words (Metaphys., lib. xii., cap. 8,) are, ‘It is probable that, as every individual art and philosophy have been as far as possible discovered, and have again perished, these opinions have been preserved as remnants of such knowledge.’

“Thus also in his book, ‘περὶ οὐρανου,’ he repeats the same persuasion. ‘Even the name appears to have been handed down to the present age from those of old, who held on the subject the same opinion as I do, for not once or twice, but an infinite

number of times ought we to think that the same knowledge has reached mankind.'

We need not accept Aristotle's theory of alternate periods of high civilization and barbarism, but we must accept his testimony that the Greek vocables literally interpreted, often indicated philosophic truths which had become unknown to the people who still continued to use them.

At the close of the paper I wrote thus:—"As I feel it is presumptuous in me to say that I have partially found these keys, that secrets, never suspected by abler men and profounder scholars, have been discovered by me alone, that the very assumption of the possibility of such a discovery is offensive to the limited and self-satisfied scholar, and an object of suspicion to the most candid and judicious, I can only allege in my defence, that I have neither been rash nor hasty, and that nothing but the knowledge that the path I am treading must eventually, although perhaps after many deviations, lead to the demonstrable truth, could induce me to submit to the toils and difficulties of such an investigation. I must, therefore, bespeak the good will and forbearance of my readers, who will also be my judges, for they *must* approach the consideration of such a subject with their judgment clouded by prejudices, in its primary and not offensive meaning, and almost blocked up by foregone conclusions."

In Aristotle's own words, previous to entering on his metaphysical disquisitions—

“Men listen to proofs according to previous habits, for we wish to hear men speak in accordance with our usual opinions, and anything contrary to these does not appear consistent but from want of habit on our part more strange and unknown.” In our own days, novelties are certainly more patiently listened to than in the time of Aristotle, but principally in connection with scientific discovery, and the triumph of man over matter. The superior skill and greater success of the travellers in these widely extended fields in modern, compared with more ancient times, have convinced a great multitude that the ancients, in comparison with the modern, were profoundly ignorant of scientific knowledge on general subjects; while, on the contrary, the remains of ancient art, and the resuscitation of oriental learning in connection with Egypt, Assyria, and India, compel many to confess that there must have been from the earliest ages, written languages, arts, and necessarily, sciences, in regions where every vestige of them in the mind of the present inhabitants, has utterly perished. Hence, it has been logically inferred, that the same result might have taken place in other countries under similar circumstances, and that the position of the Greek of history, or the Brahmin in certain localities, does not prove that they were necessarily acquainted with all the antecedents of their local predecessors. This argument is well put by, perhaps, the ablest critical Philologist of the day. “We have been careful,”

says he, "to write thus much at length, in order to meet, on more than one ground, the objection of many able and patient scholars to all the novelties of the past which the present age is bringing to light; men, too, who have laboriously investigated one particular branch of study, cannot generally be supposed to possess any inclination to undervalue it, or turn to researches tending to this end. But since all the learning that has been expended in the research has failed to penetrate into the real source of antiquity, may we not reasonably entertain a doubt that the process hitherto employed has been somewhere defective, that the authorities we have taken for our guides, although often undoubtedly a light in utter darkness, are also too often a pillar of cloud when we are able to see a wider horizon. The ancients may have told us all they knew, but were the ancients acquainted with antiquity? There is a fallacy in the terms, but we often with justice answer in the negative. If the Greek or Brahmin drew existence from a stone, creation from a flower, are we to contract our inquiries accordingly? and this, too, when their aboriginal nationality is more than questionable, and when the Hebrew Scriptures, if no other authenticated record, supply evidence of other races in other and more probable countries."

This argument may well be illustrated in the following manner:—if the Anglo-Saxons had, as they must have often anticipated, actually exter-

minated all the Britons, and completely teutonized the whole island, what would their descendants have known, except from foreign sources, respecting the predecessors of their ancestors, namely, the Roman provincials, from whom, nevertheless, they must have borrowed a comparative civilisation. If this were the case respecting the Roman provincials, how utter must not their ignorance have proved concerning the aboriginal Britons themselves, and all their arts and sciences !

But the Anglo-Saxons did not exterminate the Britons, who, on the contrary, as I have shown in the following introduction, christianised the whole of Ireland and of Scotland before any Saxon community was converted.

The Britons had their own civilisation, their own philosophy. Their own forms of Christian faith and practice were common to them with the Christian churches in Ireland and Brittany, and which would not hold communion with the missionaries under Augustine, who were sent from Rome at the close of the sixth century.

Above all, the Britons had a language and a literature of their own, in which were embodied a purer and a simpler philosophy than was taught by Greek and Latin instructors, and with which the peculiar doctrines of the Christian scheme of salvation were harmoniously combined.

The Britons, moreover, have always preserved certain traditions commemorating their origin and

ancient history, which are singularly free from the gross absurdities of the Greeks and other ancient nations. I have inserted, in an appendix, a body of evidence from external sources, which satisfy me that, long before the commencement of written history, there flourished in this island a civilised community, such as it is described by ancient writers. Nor have I any hesitation in saying, that the language of that community was the Cymraeg, and that a great portion of the lands now held by the Church were once the possessions of the priests and philosophers of that community.

I need not tell you, my dear countrymen, that this view differs materially from the belief taken up on trust by the great bulk of our English fellow-subjects, who habitually regard our ancestors as savages, and us, their descendants, as comparative barbarians.

I feel that, in the present work, I am placing weapons in your hand which will enable you to defend yourselves and the memory of our ancestors from such unjust accusations, and that I am also presenting you with an efficient instrument for improving your knowledge of mental, and partially of natural philosophy.

Many of you will recognize, for the first time, perhaps, the cause of the singular sympathy shown by the Cymry when listening to the great truths and duties of Christianity, when delivered in their own graphic language, and their something more

than comparative apathy when addressed on the same subjects in another language.

In the field of investigation now opened to your view, I feel that I am only a pioneer who has cleared the way for succeeding operations. But still sufficient has been done to show the great value of the field, and the rich crops which may be secured by its careful cultivation.

And may none of you, my dear countrymen, hesitate to enter upon the work from a fear that the purity and simplicity of the original doctrines of our ancestors may seem to contradict the assertions so frequently made by the early Christian writers respecting the gross absurdities and abominations of the heathen creeds and practices. These assertions were true when directed against the Pagans of their day, but it is in perfect harmony both with the Scripture account and with the justice of God, that the Patriarchs received from their common father, Noah, "the just man and perfect," who was himself "a preacher of righteousness," true doctrines respecting both faith and practice.

Thus, the doctrines and practice of Job, Melchizedek, and Jethro, persons not embraced in the covenant made with Abraham, prove that the knowledge of the one true God and of the relations existing between him and his creation, were not unknown at a period comparatively remote from the flood. The probability is, therefore, that the oriental patriarchs of our race, in their westward migration,

brought along with them the same doctrines and knowledge, and transmitted them to their posterity.

I have, in another work, my "Homerus," so truly described the usual process, by which the true doctrine inherited from God was as a general law, first corrupted and finally suppressed, that I here introduce it.

"History teaches us that bodies of men originally set apart for the instruction and guidance of the community, in religious matters, have often abused this sacred trust, and converted it into an engine for enslaving the human mind, and subjecting it to the yoke of superstition. The process by which this system can best be carried into effect, is, in the first place, to misrepresent the history of the past; and, in the second place, by claiming immediate inspiration from the Divinity to demand unconditional submission to their own inventions, and thus prevent their victims from appealing either to the experience of ages or the deductions of reason against their diabolical proceedings. When once the irresponsible voice of the priest is received as the immediate oracle of God, the community must submit to its injunctions, not only in the performance of religious duties, but of all functions, domestic, civil, and military.

"Such was the system according to which the Magi of Media, the Chaldeans of Assyria, the Brahmins of India, and the Druids of the Western world

swayed for ages the destinies of mighty nations, and yet left no record of their real belief, no national exposition of their laws, no authentic narrative of their national transactions.”

We have no reason to believe that the heathen Druids of Gaul and Britain were, when historically known, practically less corrupt than their brethren in other nations.

They, however, when struck down and bitterly persecuted by the Roman authorities, found a refuge in Ireland and Scotland for their persons, practices, and doctrines.

Hence, when the Britons, after the confusion which immediately followed the overthrow of the Roman power in the island, had gained the ascendancy, they resumed the laws, language, and traditions of their ancestors, with the important exception, that they combined with their inherited Christianity the philosophic doctrines of the Druids, which, when stripped of corruptions, represented the primitive religion of the Oriental Patriarchs. The chief site of the newly-established form seems to have been Gwent and Morganwg, whence it spread with comparative rapidity over all the countries then held by a Celtic population, and also over no small portion of Continental Europe, as I have shown in my “*Claudia and Pudens*.”

The system here adopted must have originated in a conviction entertained by the authors, that the

native philosophy so often agreed in many important points with the revealed Word, that portions might harmoniously be held in combination with the peculiar tenets of the Gospel.

This event is commemorated by the motto of the Christian Bardic choir of Glamorgan, which is "Da'r maen gyda'r Evengyl."—"Good is the stone with the Gospel," and which is traditionally attributed to Taliesin. The maen was evidently the "Maen hir," or "Hirvaen," the chief symbol in primitive worship, and called in an ancient Scottish document the "Hirðmane," on which witnesses are said to have been sworn to testify the truth of a statement.

The consecration to Christian purposes of numerous stone erections in the British islands, is a fact not to be contradicted. In Scotland, the Highlanders still call the church, "the stones,"—"clachan," and records remain to testify the uses of the "maen" and the circle, both for civil and ecclesiastical purposes, to a very late period.

For the present it will be sufficient to quote the following paragraph from the "Pre-historic annals of Scotland," page 113.

"In the Aberdeen chartulary, a notice occurs of a Court held, apud stantes lapides de Rane, on the second of May, A.D. 1349, when a person was summoned to answer for his forcible retention of ecclesiastical property. And again, in the chartulary of

Moray, the Bishop is summoned in the year 1380 to attend the Court, apud le standand stones de la Rath. The Bishop is described as standing ‘extra circum.’ ”

In truth, more nonsense has been said and written upon the megalithic question, and more ignorance shown, than on any subject known to me.

The main object of this work is to call your notice to the importance of the question brought forward not only for the elucidation of the true character of the Church of our ancestors, but also as closely connected with the purity of our religion and the best interests of mankind.

The Church of Rome, making use of the violence of man as an instrument, succeeded for a time in crushing our more intellectual and purer Church in all the Celtic countries, so that even its doctrines and practices became unknown for centuries, and were replaced by the abominable system of mediæval popery, which true to its principles, enslaved the European mind by effectually misrepresenting the past, and proclaiming the priest to be a living oracle on earth.

Her despotism received a check in this country some three hundred years ago, but not effectually. The contest is renewed both under the old and more modern banners. The Church and authority are extolled on one hand, and the bare Scriptures on the other, with equal zeal and intolerance. The

result is by no means favourable to Christian charity and edification.

I think it would be very conducive to the promotion of truth and the diffusion of sound information among the people in all lands, were a good translation into English, with adequate commentaries, made of selected portions from the third volume of the *Myvyrian*. The principles are excellent and sound, but the work is not systematic, while the belief required is closely connected with the exercise of the intellect, and based upon a right interpretation of the word. Human authority, independent of Scripture is rejected, and the priest not regarded as the depositary of the truth.

The same doctrine which is found in the "*Doethineb y Cymry*," appears to have been held by Columbanus and Johannes Scotus Erigena, who, proceeding from the Irish schools in the eighth and ninth centuries, astonished Europe by the purity of their faith, and the profoundness of their philosophy.

Johannes, especially, seems to have been a wonderful man,—the miracle of his age, the friend and counsellor of Charles the Great of France, and of Alfred of England.

This great Saxon king owed what fame he enjoys, and what knowledge he procured, to Asser of Dyved, and John the Scot, of Erin.

I strongly suspect that the Scot drew his knowledge from the same sources as Cadoc the Wise, and

that in his works we still may study the wisdom of the Cymry, conjoined with the Revelation in Christ.

The next literary labour which I shall take in hand will be the study of his works, which are still in existence, though proscribed and perpetually condemned by the Papal power.

In the meantime, my dear Countrymen, receive this, my work, with indulgence, and judge of those parts of it which from want of habit you may not perfectly understand, by those plainer portions which will necessarily carry conviction to the heart of every Cymro to whom his own language is known. And if my statement respecting it be true, as I know it to be, let the great privilege granted to you in an instrument so admirably adapted to explain philosophical and theological truths, stimulate you still more to study the great argument, and make the dead word a living truth, and when thus understood "able to make you wise unto salvation."

It is a great consolation that in this letter I can address you all as my friends, without any allusion to divisions, whether political or religious among you, for the system explained considers men only as Christians, not merely as creatures of time and space, liable only to all the contingencies connected with abode on earth, but as heirs of immortality, as partakers of the spirit of God, and as bound by

love and duty to render themselves, while yet in the flesh, meet inhabitants of those “glorious mansions which He has prepared for all those who love Him, and keep His commandments.”

Your loving Countryman,

JOHN WILLIAMS,

Archdeacon of Cardigan.

Brighton, 1st January, 1854.

E R R A T A.

- Page xv., line 6 from top, for *choir* read *chair*
 „ 2, „ 12 from top, for *westward* read *eastward*
 „ 9, „ 2 from bottom, for *are* read *is*
 „ 12, „ 9 from top, for *p sydd* read *y sydd*
 „ „ 11 from top, for *Iy* read *ty*
 „ 13, „ 3 from bottom, for *cwybr* read *ewybr*
 „ 14, „ 4 from top, for *Prydyddion* read *Brydyddion*
 „ „ 15 from top, omit , after *Hero*
 „ „ 10 from bottom, for *geidwadd* read *geidwad*
 „ 49, „ 5 from bottom, for *oλos* read *óλos*
 „ 50, „ 19, for *an* read *and*
 „ 53, „ 17 from top, for *wildes* read *wildest*
 „ „ 18 from top, for *bookes* read *brooks*
 „ 57, „ 8 from top, for *undress.* read *undress,*
 „ 59, „ 12 from bottom, for *dethrot* read *dethol*
 „ 70, „ 7 from top, for *modd* read *mod*
 „ 87, „ 10 from top, for . *In* read : *in*
 „ 95, „ 13 from bottom, insert *to* before *exist*
 „ 96, „ 10 from bottom, for *gryssyut welt* read *gryssyut gwellt*
 „ 195, „ 7 from top, for *his subject* read *it*
 „ 198, „ 6 from bottom, for *dismantled* read *dismounted*

INTRODUCTION.

MOST singular and remarkable is the history of the Britons of our Island, the Britanni and Britones of the Latin and “Brettanoi” of the Greek authors. They appeared on the page of written history, under the auspices of hostile invaders, whose testimony respecting their unwearied opponents has been received with a credulity unworthy of truth-seeking examiners of the past. For three centuries and a half, the Romans remained as conquerors in Britain, and then withdrew their legions into their eastern homes. This took place in the year A.C. 410. At later periods we hear from continental writers that a Germanic race, cousins of the Goths, Franks, and other kindred tribes, had conquered and taken possession of Roman Britain. An Anglican monk named Beda, whose acme may be placed about the year 700, compiled from various sources, an ecclesiastical history, which required some preliminary details respecting the arrival and settlement in Britain of the various German tribes, whose church history he was preparing to write. His work clearly proves that the Britons had not, like their conti-

mental co-provincialists, been either immediately overwhelmed by the numbers or finally subjugated by the valour of the invaders.

Beda died in the year A.D. 736, and not long before his death gave a sketch of the invaders and the invaded, with their relative positions. Modern Scotland, north of the Forth, was occupied by Scots and Picts. The Scots, a Celtic and cognate race, which had passed over from Ireland and occupied the modern Argyleshire and adjacent islands. The Picts, the descendants of the Britons of Caledonia, had retained their ancient homes in the rich lands westward of the Grampian range, and which were irrigated by the magnificent streams of the Forth, the Tay, the Spey, and the Don. These were called in that age the northern Picts. And as they had never been Roman provincials, the probability is that the similarity between them and the Scots, aliens only in name, rendered an amalgamation with them an easier process than it would have been with their fellow Picts of the Roman province. Moreover, they were Christians from the same school of missionaries, the sacred island of Iona.

To the south of the Forth, all the country to the west of the great work called the cattrail, was at least claimed, if not actually held, by the southern Picts, the Piccardach, called also the Britons of Strathclyde and Cambria, whose rock fortresses of Dunedin and Alclwyd, named from them Dumbreton, were still in their possession. Their chris-

tianity was immediately derived from the Britons of the south, whose faith they held, and with whose prejudices, unknown to the Christians from Iona, they sympathised when directed against their German aggressors.

West of the Severn and the lower course of the Dee, the whole region was held and ruled by British princes who had inherited their sceptres and lands from ancestors, with whose nominal submission the Romans seem to have been content. The position of the two stationary camps at the mouth of the Dee and on the banks of the Usk, plainly show that the Britons of the west needed as much military restraint as their northern brethren. Beda speaks with bitterness against their obstinate adherence to certain forms and ceremonies in which they differed from Papal Rome, but does not venture to impugn either the soundness of their faith or the purity of their morals. Some prejudices on his part were naturally to be expected, as he in his youth might have heard from eyewitnesses of that terrible incursion into the Anglian realms, when the Briton Cadwallon defeated and slew in battle the Northumbrian kings, ravaged the open country, and among other exploits captured and sacked the city of York.

Nothing is more common among historians than to assign the freedom from conquest enjoyed by the Britons of this region to their mountains and natural fortresses, described as barren lands not worth the

conquest. The fact is quite the contrary, for Powysland and the whole of South Wales was singularly rich in every produce of the British soil. Nor could George the Fourth, when for the first time he traversed the road from Milford Haven to Gloucester, refrain, when contemplating the splendid scenery and verdant groves and green vales through which flow the rivers of Dyved and Gwent, from exclaiming “By Jove! this is a country worth fighting for.” It was the want of power, not of will, which had up to that period prevented the Saxon from entering upon an inheritance so rich and so beautiful.

More to the south, the native princes of Cornwall still retained their language, lands, and religion; and if dependant, were only nominally so, upon the kings of Wessex, whose subjects had mixed largely their blood with their British neighbours.

Beyond the channel the Britons of Cornwall and Devon recognised, among a kindred race, another Cornwallia and Dammonia comprehended in another Britannia. The Bretons in Gaul had kept up an intimate communication with the insular Britons, and especially the intercourse for religious purposes, which took place between the saints of Cornwall, Ireland, Scotland, Wales, and Armorica, deserves more attention than it hitherto has received.

In the year A.D. 736, all the inhabitants of Great Britain and Ireland were, at least nominally, Christian. The Celtic inhabitants of both islands, Roman provincials and non-provincials, professed a religion

which rejected all dependance on alien Pontiffs, whether occidental or oriental, and professed to believe, as they had been taught by either the apostles themselves or teachers immediately commissioned by them. The people of Germanic origin owed their conversion in the south of England to a mission sent from Rome by Pope Gregory the Seventh, who imposed the creed of Papal Rome as then held, upon the first converts and their descendants.

Between the year 410, and the year 706, an interval of 296 years occurs, which must have been fraught with strange events and singular vicissitudes of fortune. During the long-continued struggle between, on the one hand, the successive invaders of the Roman province, along its whole sea board, from the Scottish sea, the Firth of Forth, to the waters of the Isle of Wight and its adjacent shores, and on the other hand, the pre-occupiers of the land, not only the Picts and Scots of Caledonia, warriors of more than common ferocity, but also the various tribes of Ireland received not only the faith of Christ, but also the seeds of intellectual improvement which were destined to bring forth good fruits at the appointed time.*

The Papal Church with its usual unscrupulous policy would fain claim these conversions as her own. But these converts knew not her peculiar doctrines, nor acknowledged her assumed predominance. Scotland and Ireland were converted by

* Note A.

missionaries of that Church which the invaded Britons reconstructed while continuously resisting the ever-encroaching aggressors.

It is only of late that this great truth has been partially acknowledged, and every day brings forward evidence in confirmation. Archæology itself, if divested of theory, could easily prove that in the character of the ecclesiastical remains, the pillars, with or without inscriptions, the stone crosses with sculptured imagery, the sepulchral monuments and stones incised with various devices, whether occurring in Wales, especially Glamorganshire, or in every part of Ireland, or in Iona and its dependent churches, or in the district of the northern Picts, which exhibit certain divergences, or among the southern Picts, who recognised Kentigern, the first Bishop of St. Asaph, as their patron saint, and held him in equal honour with Ninian or Ringan, their first Christian teacher, there is a similarity, if not identity of effect, which proves them to have proceeded from one and the same school.

Written documents purporting to have been composed by compilers ignorant of the facts recorded, have lost much of the value once ascribed to them, and are esteemed only in proportion as they can withstand the critical examination of the judicious historian, while the discovery of a single inscribed stone has served to overturn many an ingenious commentary which had no facts for its basis.

Now, I think, it may be fairly assumed that the

Britons,—who during the protracted struggle between them and their exterminating enemies, had succeeded, not only in retaining no insignificant portion of their possessions in Great Britain, but in seizing and occupying a whole province in the west of Gaul, and in civilizing and humanizing the inhabitants of Ireland, so that Beda pronounces those a people peaceful and innocent, whom the Romans describe as the fiercest of savages,—were no common race, and present an appearance in direct contrast with that of the other western provincials, who instantly succumbed, and became the serfs and villains of their barbarian conquerors. And this assumption receives strong confirmation from a fact unparalleled in the history of nations, that the renown of one of the Christian warriors during the protracted struggle respecting which we have no written documents regarded as authentic, should have silently grown and spread so widely, that not only his own race, but every nation in Europe, celebrated the glorious name of King Arthur as the model of a christian warrior, an accomplished monarch, and the chivalrous redresser of all wrongs; that his court, conspicuous for the polished valour of his knights, and the peerless beauties of his queen and her ladies, enlightened by the wisdom of Merlin and the learning of Christian bishops, and enlivened by poets and musicians of unrivalled genius and skill, was long regarded as the pattern which historic kings laboured to imitate. Are these facts reconcileable

with the theory that the Britons who wrought these deeds and achieved this fame, were barbarians, with whom the New Zealander or Sandwich Islander of the present day are to be classed, that the christianity and early civilization of Ireland and Scotland, and the renown of King Arthur and his companions, are mere myths, the creatures of Celtic vanity, and of unreasoning imagination.

But it may be asked, how has it come to pass, if great events marked the epoch between the departure of the Romans and the death of Beda, that the whole history is so obscure, and that no literary documents remain to prove the wisdom of the teachers, and the active docility of the people?

The answer is very plain. Such documents do exist; they have been published for more than half a century, but have hitherto wanted an adequate interpreter.

In the Myvyrian archæology we have ample proof that during the Arthurian period, and probably long before, certainly long after it, there flourished two schools of literature, the one essentially heathenish in creed, although often nominally christian, and blending with druidical doctrines the worship of many of the Pagan idols of Greece and Rome, and of their own peculiar mythology. Specimens of this school are to be found in the remains ascribed to Taliesin, the Caledonian Merddin, and in certain tales of the Mabinogion, as well as other anonymous works. Thus Hercules, under the name of

“Ercwlf,” Italian “Ercolo,” is celebrated as half a christian after his supposed death. *Myvyr*, vol. I., p. 69.

“Ymchweles Elvydd
Val nos yn ddydd,
O ddyvod clodrydd
Ercwlf, Pen Bedydd,
Ercwlf a ddywedai
Angau na’s rhivai.”

Translation :—

“Were changed the elements
Like night into day,
When came the gloriously free
Ercwlf, chief of Baptism,
Ercwlf said
That he counted not death.”

And—

“Nid aeth nês i nev
Hyd ydd aeth ev
Ercwlf, Mur-fossawd.”

Translation :—

“There went not nearer to Heaven
Until went he
Ercwlf, the wall-piercer.”

We also find “Apis” under the suggestive form of Ap-Is, the son of Isis; and I may remark here that the traditions of Egypt, especially as connected with the worship of the elements, are still traceable among us.

In the following passages from an unknown author, the son of Isis and of Mair are singularly confounded with the material sun. *Myv.*, vol. I., p. 5.

Cyvoethawg Duw dovydd
 Ap-is Lleuver Llawenydd
 Hael ("undeb") Haul undydd
 Eil canwyll crïstion
 A lewyd uch eigion
 Lloer viloed vilenydd.

Translation :—

Powerful and civilising God
 Ap-is the light of gladness
 Liberal "unity" the one day sun
 The second lamp of the Christian (is she)
 The Moon, for thousands of years.

And lower down we have the following expression :—

Duw vab Mair, Ap-is nev ac elvydd.
 God the son of Mary, Apis of heaven and the elements.

We have also in "Nyniaw" and "Peibiaw," written also "Nynhav" and "Peibav," two myths exactly corresponding with the Castor and Pollux of the Romans, the "Dioskouroi" and the "Tundaridai" of the Greeks, in their especial character of regulators of the weather, in subordination to their mystic Father, the God of the electric fluid. Hence we read, Myv. vol. I. page 578, the following most ancient triplets :—

Dinas Maon Duw dafar
 Pendevig addwyn advar
 A sych Haul a wlych y dar

Dinas Maon gwlad addav
 Amddifyn Duw amdanav
 A sych, Haul, a wlych Nynhav.

Translated :—

City of the people of the recompensing God
 The Chief mild and repairing
 What the sun will dry the “dar” will wet.

City of the people of the land of Adam
 May God’s protection be around me
 What the sun will dry, “Nynhav” will wet.”

Notices continually recur in the older Bards of a mystic city, situated on and among the waters, to which worshippers went in procession on great festivals with sacred songs and hymns. In the *Myvyr.*, vol. I. p. 67, we have a long hymn, which was evidently to be sung as a “Prosodos” on approaching the holy spot in procession. The following are the leading lines of the eight stanzas of which it consists.

1.

Addwyn Gaer sydd ar glawr Gweilgi
 Bydd lawen ynghalan eiriau ei Rhi
 Amser pan wna mor maw wrhydri

2.

Addwyn Gaer y sydd ar lydan lyn
 Dinas diachor mor ai cylchyn
 Gogyvarch ty Prydain—

3.

Addwyn Gaer y sydd ar don nawved
 Addwyn ei gwerin yn ymwarded

4.

Addwyn Gaer y sydd ai gwna cymman
 Meddut a Molut ac adar Ban

5.

Addwyn Gaer y sydd yn yr Eglan
Addwyn y rhoddir i bawb ei rhan

* * * * *

7.

Addwyn Gaer y sydd yn ardwyrain
Gochawn y meddut a molut gyvrein

8.

Addwyn Gaer p sydd ar lan llant
Addwyn y rhoddir i bawb ei chwant
Gogyvareh Iy

Translation :—

1.

Pleasant the city which is on the surface of the ocean
Her chief will be merry at her splendid ealends
When the sea will work an expanding energy.

2.

Pleasant is the city which is on the broad lake
A fortress without bounds, the sea encircles it
The salutation house of Britain.

3.

Pleasant the city which is on the ninth wave
Pleasant its denizens in guarding each other.

4.

Pleasant the city, that which will render it complete
Is mead and lauds and birds of renown.

5.

Pleasant the city which is on the water bank
Pleasantly will be given to all their share.

* * * * *

7.

Pleasant the city which rises before us
May we participate in its mead and lauds.

8.

Pleasant the city which is on the shores of ocean
 Pleasantly will be distributed to all their desire
 The salutation house.

As we know from other sources that the great temple on Salisbury Plain was supposed to be surrounded by a boundless sea, we may easily suppose that this "Prosodos" might have been sung by the Bards and Druids, when leading the band of worshippers along the spacious avenues to Abury and Stonehenge.

The same rites, ceremonies, distribution of mead, and songs of praise, are described by Howel, the son of Owen Gwynedd, in the middle of the twelfth century, as being practised in his day on the shores of the Menai, and still worse orgies are more than hinted at in his poem, called "his boast," although he ends his poem with the proverbial expression,

"Ys da daint rhag tavawd."

"Good are teeth in front of the tongue."

Still later, among the bards of the fourteenth and fifteenth centuries, unmistakeable proofs of the existence of the same school are left on record. Thus, Dr. John Kent, a learned divine and poet, wrote towards the end of the fourteenth century.

"Dwy ryw Awen, dioer, ewybr
 Y sy'n y byd loewbryd ewybr
 Awen gan Grist ddidrist ddadl
 O iawn dro, awen drwyadl ;

Awen arall, nid call cant
 A'r gelwydd, vudr argoeliant
 Yr hon a gavas gwyr "Hu"
 Camrwysg Prydyddion Cymru."

Translated :—

Truly, there are two kinds of ethereal inspiration
 In the world, and evident is their path,
 An inspiration from Christ, a cheerful study
 Of the right turn, a thorough inspiration.
 There is another inspiration (not wise they who celebrate it)
 On falsehood a foul creed
 This was obtained by the men of "Hu"
 The rash mistaken bards of Cymru."

This "Hu," commonly called "Hu Gadarn," was the chief Hero, God of the Cymry, who, as they believed, conducted them from Asia into Europe, and settled them in Great Britain. Nor did all the Christian bards regard him and his followers with the feelings of Dr. John Kent. And even Iolo Goch, the chieftain and warrior bard of Owen Glendour, did not hesitate to celebrate "Hu" in the following terms :—

"Hu Gadarn pôr hoew geidwadd,
 Brenin a roe'r gwin, a'r gwawd,
 Emmerawdwr tir a moroedd,
 A bywyd oll o'r byd oedd."

Translated :—

"Hu Gadarn, a sovereign, a willing guardian,
 The king which distributes the wine and the praise,
 Emperor of laud and seas,
 And the life of all the world."

Rhys Brydydd, a bard of the fifteenth century

makes “Hu” to be the Supreme God, Lord of all things. These are his words—

“Bychanav o'r bychenid
Yw Hu Gadarn vel barn byd,
Ai mwyav, a nav i ni;
Da coeliwn, a'n Duw celi.
Ysgawn ei daith ac esgud,
Mymryn tes gloewyn ei glud
A mawr ar dir, a moroedd,
A mwyav a gav ar goedd,
Mwy no'r bydoedd.”

Translated :—

“Smallest of the small
Is “Hu Gadarn” as judges the world,
And the greatest and a Lord to us;
Let us well believe, and our mysterious God,
An atom of glowing heat is his car,
Light his course and active,
Great on land and on the seas,
The greatest that I manifestly can have,
Greater than the worlds.”

The other school owed its establishment to the exertions of those Christian teachers and ecclesiastical rulers who laid the foundations of a Christian establishment, in all its fair proportions, in those parts of Great Britain which the German invaders had not conquered. It would be hopeless, at present, to assign their especial work, or even their exact era to our Cymric saints, such as Padrig and Dyvrig, Teilau, Dewi, Iltud, Cattwg or Cadoc, Cyn-deyrn, Beuno, Deiniol, and others. Substantially speaking, we know them only by their works, their great renown, their churches, and other establish-

ments connected with religion and education. In the third volume of the “Myvyrian Archæology,” we have a series of works, which embodies under the name of “Doethineb y Cymri” and “Doethineb Beirdd Cymri,” and other similar titles, the moral, intellectual, and spiritual wisdom of that age and of its teachers.

The system, when examined in all its details, communicated in the form of triads and rhythmical compositions of various lengths, contains a wonderful combination of Christian truths with the primitive and pure philosophy which they must have inherited traditionally from their ancestors. And the proof of this extraordinary fact is laid before the public in the present work. The remains are singularly free from any superstitious vanities, and are characterised by everything that is sound in morality, philosophy, and divinity.

The poetical portions have nothing in common with the bardic metres, whether ancient, mediæval, or more modern. On the contrary, much of the didactic poetry ascribed to Cattwg ddoeth, “Cadoc the Wise,” as its author, is constructed upon a plan which unites quantity, number, and rhyme, of which specimens will be given in the body of the work.

When the Romish Church obtained the ascendancy in Wales, it proceeded with its usual policy to accommodate the histories of the popular saints to its own purposes. Hence we have lives of most of the above-mentioned saints written as “legenda,”

containing the fewest possible facts, ascertained by reference to time and place, and the usual farrago of perpetually repeated miracles. A handsome edition of these Welsh saints has lately issued from the Llandovery press; with respect to their origin, the respected editor thus writes:—

“The time when these lives were compiled is not known, but it was probably about the twelfth century when the descendants of the Norman invaders were desirous to render more intimate the connection which existed between the British and Romish churches, and to conciliate the Welsh by writing favourable particulars of the national saints whom they venerated.”

Nothing can be more contemptible than these miserable fictions when contrasted with the manly and healthy tone of the “*Doethineb y Cymri*.”

One of the longest lives is dedicated to Cattwg, but little more can be extracted from it than that he was a great saint, to whom numerous churches were dedicated, and sanctuaries consecrated, and that he was a successful teacher and missionary. Mr. Wakeman, who is well versed in this branch of history, says, that the legend of St. Cadoc, as now drawn up, confounds three saints at least of the same name, who are severally described in an ancient Romish calendar as a bishop, a priest, and an abbot, to be duly commemorated on three separate days.

But this might be only an attempt to overcome the difficulty connected with the longevity of the Arthurian Cadoc.

CHAPTER I.

PHILOSOPHY OF THE MIND, ALSO CALLED
METAPHYSICS.

ST. PAUL has left it on record that there is a false philosophy, against the delusions of which all christians should guard themselves. But the very epithet "false," implicitly suggests that there is a philosophy which is true, and in complete unison with the doctrine of Christ. In vain, however, have men in past ages attempted to discover this true system, and duly ascertain the limits within which the intellect of man can safely range, and beyond which it cannot, owing to its own imbecility, hope to penetrate.

The consequence has been an almost absolute divorce between the speculations of the philosopher and the investigations of the divine, and a tacit conclusion drawn that no perfect harmony can be established between the revelation in works and the revelation in words.

Many of those inquirers who are fully aware that the closest investigation of the material work of creation can lead to no results contradictory to any fact revealed respecting the creation of the world, whe-

ther animate or inanimate, will yet shrink from any attempt to prove that the revelations of God the Creator, in the intellect and conscience of man, are in unison with the doctrines drawn from the revealed word.

It may be justly said that the study of mental philosophy, unfortunately denominated metaphysics, has been regarded with a suspicious eye by the rulers of our great universities. This has been the natural result of the strange conclusions which metaphysical philosophers have drawn from premises, supposed to be true, while in fact based on assumptions unworthy of rational acceptance. They erred because they started from a false position, whence the right road could never be reached, and whence every step apparently in advance was taken in a wrong direction. The true remedy arising from the evils thence resulting was not the rejection of metaphysical studies, but a more careful examination of the first principles on which alone they could be safely founded. The neglect of the true can never confute nor extinguish false doctrines, nor can a portion of the history of man and his mind be left uncultivated and unimproved with impunity. For errors will spontaneously spring up where the truth has not been duly planted. Every man must be naturally a metaphysician as he is a logician and a mathematician, but his powers in every department of knowledge must be developed gradually before they can be exercised successfully. The extreme influence of metaphysical opinions over

human affairs has been well described by M. Cousin in the following striking passage :—

“ A problem, which might scarcely seem worthy to be made the subject even of a philosophical reverie, gave birth to different metaphysical systems. Those systems agitated the schools and the schools only. Ere long, they passed from the province of metaphysics into that of religion, and from religion they advanced into the region of politics. Then taking their place on the historical stage, they interposed in the events of the world, agitated churches, and afforded occupation to kings. William the Conqueror is summoned to the field by the English clergy against the nominalist Roscellin, and Louis VII. becomes the President of the Synod, in which Bernard, the hero of the age, denounces the conceptionist Abelard, himself the teacher of Arnauld of Brescia. All this, however, is but a prelude. Time runs its course. Conceptionism, which for nearly two centuries has cherished nominalism in its bosom, at length set its charge at liberty. And then this consequence, or rather this renewed consequence of the same principles, finding the times more favourable, appears with a far different lustre, and excites tempests never experienced until then. Occam, by once more applying nominalism to theology, and so to politics, checks the power of the Pope, engages a king and an emperor in his quarrel, and sheltering himself against the lightning of Rome, under the wings of the imperial eagle, is able to

say to the head of the empire with no unbecoming pride, “tu me defende gladio, ego te defendam calamo.” Abandoned by the King of France, but aided by the Emperor of Germany, the indomitable Franciscan, escaping from the dungeon of Roger Bacon, dies in exile at Munich. * * * The University of Paris embraces the proscribed doctrine. Nominalism triumphant diffuses the spirit of independence, that new spirit gives birth to the councils of Constance and Bale, where appear the great nominalists Peter D’Ailly and John Gerson, those fathers of the Gallican church. Those sage reformers, whose voices were raised in vain, and who were ere long replaced by that other nominalist called Luther. It were well not to be so facetious on the subject of metaphysics, for metaphysics embrace at once the original principles, and the ultimate principles of all things.”

Since the Reformation, the partisans of the various schools of metaphysics have rather displayed the ingenuity than established the truth of their contending leaders ; and the result was a weariness of mind and an indifference to the subject on the part of all honest men, who could not acquiesce in the doubt and darkness of the sceptical school, nor yet sacrifice their intellect with a suicidal devotion on the altar of an unquestioning, unhesitating, and undoubting faith.

But a reaction at length took place. The countrymen of Hume, who accepting the principles of

the Lockian school, proved that these when resolutely worked out terminated in Pyrrhonism, were induced to retrace their steps and to review the principles themselves. This process was auspiciously commenced, and, to a certain extent, successfully executed by Dr. Thomas Reid ; but the truth, although often stated obscurely indeed and ambiguously, did not immediately obtain the wide acceptance which it deserved. Nor did Dugald Stewart, with all his elegance and perspicuity, throw much greater light upon the system. It remained for Sir William Hamilton, Bart., to finish what Dr. Reid had so well begun, and to construct a scheme of mental philosophy which must in due time be accepted by all honest inquirers as a clear refutation of pre-existing errors, and the establishment of the truth upon an imperishable base.

The object of the present publication is first to give a brief and distinct view of the Hamiltonian philosophy on some of the leading points of previous errors, so as to render its doctrines as familiar as possible to the attentive reader ; and, secondly, to illustrate these doctrines by an appeal to a language still existing, but generally regarded as barbarous, and to prove that the truths established by Sir William are not only entwined into the very structure of that language, but also distinctly enounced in still existing documents.

CHAPTER II.

ON THE PHILOSOPHY OF PERCEPTION.

THE great source of error prevalent in the system of all metaphysicians was a determination to withhold their assent to the truth of facts respecting which no sane man has ever really and honestly doubted. The evidence of consciousness respecting the existence of something external to the perceiving mind was rejected, and a proof required of the truth of an intuition which was itself a higher truth than any inference could prove. The rejection proceeded from the alleged impossibility of reconciling the testimony respecting the existence of a fact, with the confessed ignorance of the nature both of the something external and of the perceiving mind, and of the mode in which something of an unknown nature could operate on something equally unknown. They thus objected on grounds imaginary and self-created against the truth of the fact revealed by consciousness, and thus neglecting the only real truths presented to them, took refuge in subtle doubts and supposed illusions, which could have no other termination than boundless error.

It would have been equally rational had men refused to give credence to the definitions of mathematicians, because they announce propositions which mock any attempt to realise them by the evidence of the senses. The mathematical point is an absolute nonentity—a “*nihil cogitabile*”—being in itself a relative creation of the intellect. Its material or physical representative, whether on the teacher’s board or on any other plain surface, belies the definition of its metaphysical type in every respect. *It* has parts and magnitude. *It* has length, breadth, and thickness, and thus must be classed with bodies capable of extension, while its prototype, from its very definition, must be classed with the unextended. The doctrine respecting the mathematical line and circle is liable to the same difficulties, and evades sensuous conception, for the senses cannot enable us to conceive how a straight line, which has no material existence, can at any given point touch a circle equally void of any materiality. We are told by Aristotle, that an ancient sophist had stated this insoluble difficulty, and had inferred from it that the science of mathematics, having no intelligible basis, did not admit of demonstration.

But the world did not allow the justice of his conclusion, and the mathematics have been traditionally, although illegitimately, allowed to claim a peculiar eminence and distinction for the truth of their demonstrations.

But metaphysics were not so fortunate; certain

theories were laid down respecting the primary operations of the mind, whence originated nought but doubts and confusion. Philosophers, instead of accepting the revelations of consciousness as primary truths, fixing irrevocably the separate existence of the thinking mind, and the something else external to it, amused themselves with vague speculations respecting the nature of the mind, of which man must remain totally ignorant, and of the other thing (now called matter), and assuming recklessly that “the one,” the mind, could not be cognisant of “the other” matter, except there was a sameness, or at least a similarity between the two.

It may be truly said that no assumption was ever so gratuitous as this supposed identity or similarity between things essentially unknown, and known only from their phenomena—an assumption which Sir William Hamilton justly characterises as a crotchet of philosophers, “which,” as he proceeds to say, “though contrary to the evidence of consciousness, and not only without but against all evidence, has yet exerted a more powerful and extensive influence than any in the whole history of philosophy. This subject deserves a volume; we can afford it only a few sentences.

“Some philosophers, as Anaxagoras, Heraclitus, and Aleman, maintained that knowledge implied even a contrariety of subject and object. But since the time of Empedocles, no opinion has been more universally admitted than that the relation of know-

ledge inferred the analogy of existence. The analogy may be supposed in two potences, what knows or what is known are either similar or the same ; and if the general principle be true, the latter is the more philosophical. This principle it was which determined immediately the whole doctrine of a representative perception. Its lower potency is seen in the intentional species of the schools, and in the ideas of Malebranch and Berkeley ; its higher in the gnostic reasons of the Platonists, in the pre-existing species of Avicenna and the Arabians, in the ideas of Descartes and Leibnitz, in the phenomena of Kant, and in the external states of Dr. Brown. It immediately determined the hierarchical gradations of faculties or souls of the Aristotelians, the “vehicular media” of the Platonists, the theories of a common intellect of Alexander Themistius, Averroes Caietanus, and Zabarella, the vision in the Deity of Malebranch, and the Cartesian and Leibnitzian doctrines of assistance and predetermined harmony. To *no other* cause is to be ascribed the refusal of the fact of consciousness in its primitive duality. The Unitarian systems of identity, materialism, idealism, is the result.”

By these words, Sir William suggests that if the sameness of mind and matter be once admitted, two sects would be the natural result ; the first would ignore the material world—make everything ideal—the second would ignore the ideal, and recognise only a material existence. Berkeley is the best

representative of the former, Condillac and his followers of the latter heresy.

But Sir William goes on—

“The principle that the relation of knowledge implies an analogy of existence, admitted without examination in almost every school, is nothing more than an irrational attempt to explain what is in itself inexplicable. How the similar or the same is conscious of itself, is not a whit less inconceivable than how one contrary is immediately percipient of another. It at best only admits our admitted ignorance of a step back, and then in place of our knowledge originating from the incomprehensible, it ostentatiously sets out from the absurd.”

It is a lesson of great humility that men should draw from this almost universal error of those who deemed themselves especially the wise men of the world; but they fatally stumbled at the very entrance upon the path of their investigations, and carried their primary error into all their more fully developed schemes. But what they deemed wisdom was in reality folly. They would fain be esteemed wiser than the great body of their fellow men, and would, if it were possible, replace the primary convictions of man, by visionary representations of their own doubts. To dissent, however, from the generally accepted conclusions of philosophers seemed a species of insanity, and it required no small boldness in Dr. Reid to make, at the time he made it, the following declaration. He is speaking of

man's perception of the external world: "We have here a remarkable conflict between two contradictory opinions; on one side stand all the vulgar, who are unpractised in philosophical researches, and guided by the uncorrupted primary instincts of nature; on the other side stand all the philosophers ancient and modern, every man, without exception, who reflects. In this division, to my great humiliation, I find myself classed with the vulgar." The declaration in favour of the vulgar faith boldly made by Reid, has been by Sir William Hamilton clearly proved to be true, by a line of arguments which must carry conviction to every mind not blinded by prejudice, but willing to see the truth as a living reality. It is true, as before stated, that although the nature both of mind and of matter be equally unknown to us, we have an intuitive knowledge that they both severally exist, from the phenomena of both of which we are cognisant. In the words of Sir William Hamilton, "that we cannot show forth how the mind is capable of knowing something different from itself is no reason to doubt that it is capable. Every "how" (*διωτι*) rests ultimately on a "that" (*οτι*). Every demonstration is deduced from something indemonstrable. In consciousness is the fountain of all comprehensibility and illustration, but as such cannot be itself illustrated or comprehended, to ask how any act of consciousness itself is possible, is to ask how a being intelligent like man is possible. Could we answer this, the

serpent would not have tempted Eve with an hyperbole, "we should be as gods." But as we did not create ourselves, and are not even in the secret of our creation, we must take our existence and our knowledge upon trust, and that philosophy is the only true one (because in it alone can truth be realised,) which does not revolt against the authority of our natural beliefs.

"The voice of nature is the voice of God."

To ask, therefore, a reason of our intuition of external things, above the fact of its reality, betrays, as Aristotle has truly said, an imbecility of the reasoning principle.

"Ἀρρώστία τὶς ἐστὶ διανοίας."

All attempts, therefore, to sacrifice the verdict of the common sense of mankind to any philosophical assumption, must prove vain and fruitless. The argument from common sense in favour of the original facts of consciousness, rests upon the presumption "that what is by nature necessarily believed to be, truly is." Aristotle, in whose philosophy this presumption was held to be a principle, thus enounces the argument: "What appears to all, *that* we affirm to be, and he who rejects this belief will assuredly advance nothing better worthy of credit." If, therefore, our original beliefs are in harmony with each other, and cannot be proved to be self-contradictory, the argument from com-

mon sense is decisive against every deductive inference not in unison with them. For, as every conclusion is involved in its premises, and as these again must ultimately be resolved into some original belief, the conclusion, if inconsistent with the primary phenomena of consciousness must, "ex hypothesi," be inconsistent with its premises, i. e., be logically false. On this ground, our first-hand convictions must overrule any deductions at second-hand. "If we know and believe," says Aristotle, "through certain original principles, we must know and believe these with paramount certainty, for the very reason that we know and believe all else through them." And he elsewhere observes, "that our approbation is often rather to be accorded to what is revealed by nature as actual, than to what can be demonstrated by philosophy as possible."

It would be useless on the present occasion to follow Sir William into his elaborate and convincing discussions, in which he not only establishes at every point the truth of his philosophy, but detects all the fallacies of the sophist, and overturns the very foundation of Pyrrhonism. It will, therefore, be sufficient to conclude this chapter with Sir William's summary of the present state of the question, and the future prospects of a sounder philosophy.

"Although the past history of philosophy has in great measure been only a history of variation and error, (*variassse erroris est*), yet the cause of this variation being known, we obtain a valid ground of

hope for the destiny of philosophy in future ; because, since philosophy has hitherto been inconsistent with itself only in being inconsistent with the dictates of our natural beliefs,

“ For truth is catholic, and Nature one,”

it follows that philosophy has simply to return to natural consciousness to return to unity and truth. In doing this we have only to attend to the three following maxims or precautions.

1. That we admit nothing, not either an original datum of consciousness, or the legitimate consequence of such a datum.

2. That we embrace all the original data of consciousness, and all their legitimate consequences.

3. That we exhibit these, each in its individual integrity, neither distorted nor mutilated, and in its relative place, whether of pre-eminence or subordination.

Nor can it be contended that consciousness has spoken in so feeble and ambiguous a voice, that philosophers have mis-apprehended, or mis-understood, her enouncements. On the contrary, they have been usually agreed about the fact and purport of the deliverance, differing only as to the mode in which they might evade, or qualify its acceptance. This I shall illustrate by a memorable example, by one in reference to the very cardinal point of philosophy. In the act of sensible perception, I am conscious of two things, of myself as the

perceiving subject, and of an external reality in relation with my sense. Of the existence of both things I am convinced, because I am conscious of knowing each of them, not mediately in something else as represented, but immediately in itself as existing. Of their mutual independence I am no less convinced, because each is apprehended equally and at once in the same indivisible energy, the one not preceding or determining, the other not following or determined, and because each is apprehended out of and in direct contrast to the other. Such is the fact of perception as given in consciousness, and as it affords in general the conjunct assurance they possess of their own existence and of the existence of an external world. Nor are the contents of the phenomenon denied by those who still hesitate to admit the truth of its testimony.

As this point is one, however, of principal importance, I shall not content myself with assuming the preceding statement of the fact of perception as a truth attested by the internal experience of all, but in order to place it beyond the possibility of doubt, quote in evidence more than a competent number of authoritative, yet reluctant, testimonies."

Sir William, after quoting many authors, and referring to others, who while denying the truth of the natural belief acknowledge the fact of its existence, asks the following question.

"The contents of the fact of perception as given in consciousness being thus established, what are the

consequences to philosophy according as the truth of its testimony is or is not admitted ? ”

Which is thus answered.

“ On the former alternative, the veracity of consciousness in the fact of perception being unconditionally acknowledged, we have established at once, without hypothesis or demonstration, the reality of mind, and the reality of matter, while no concession is yielded to the sceptic, though he may subvert philosophy in manifesting its self-contradiction. The one legitimate doctrine thus possible, may be called natural realism, or natural dualism.”

The manner in which Sir William proceeds to demolish all the false doctrines deducible from supposing the truth of the second alternative, may be consulted by any who may be unwilling to accept the one legitimate in its pure simplicity.

CHAPTER III.

ON THE LIMITATION OF THOUGHT TO THE
CONDITIONAL.

Before entering upon the exposition of Sir William's views upon this important subject, it will be necessary, in his own words, to "solicit indulgence, not only for the unpopular nature of the discussion, but for the employment of language which, from the total neglect of those speculations in Britain, will necessarily appear abstruse, not merely to the general reader." Although more than twenty years have elapsed since these words were first published, and although the attention of the public has been partially aroused, and metaphysical inquiries have become more popular, yet the reader must be requested to exercise his patience for a time, when a clear view may be attained, after a full consideration of the language employed, and the ideas which it is intended to convey.

Sir William writes, "the unconditioned is incognizable and inconceivable, its notion being only negative of the conditioned, which can alone be positively known or conceived.

“ Thus the mind can conceive, and consequently can know, only the limited and conditionally limited, the unconditionally unlimited, the unconditionally limited, or the absolute, cannot possibly be construed to the mind; they can be conceived only by thinking away from, or abstraction of, those very conditions under which thought itself is realized, consequently the notion of the unconditioned is only negative, negative of the conceivable itself. For example, on the one hand we can positively conceive neither an absolute whole, that is a whole so great that we cannot conceive it as a relative part of a still greater whole; nor an absolute part, that is a part so small that we cannot conceive it as a relative whole, divisible into smaller parts. On the other hand, we cannot positively represent, or realize, or construe to the mind an infinite whole, for this could only be done by the infinite synthesis in thought of finite wholes, which of itself requires an infinite time for its accomplishment, and for the same reason we cannot follow out in thought an infinite divisibility of parts. * * The result is the same, whether we apply the process to limitation in space, in time, or in degree, the unconditional negation, and the unconditional affirmation of limitation; in other words, the infinite and the absolute (properly so called,) are thus equally inconceivable to us.

“ As the conditionally limited, which we may briefly call the conditioned, is thus the only possible object

of knowledge and of positive thought ; thought necessarily supposes conditions. To think is to condition, and conditional limitation is the fundamental law of the possibility of thought. For as the greyhound cannot outstrip his shadow, nor by a more appropriate simile, the eagle out-soar the atmosphere in which he floats, and by which alone he may be supported, so the mind cannot transcend that sphere of limitation, within and through which exclusively, the possibility of thought is realized. Thought is only of the conditioned, because, as we have said, to think is simply to condition. The absolute is conceived merely by a negation of conceivability, and all that we know is only known as

‘ Won from the void and formless *infinite*. ’

How, indeed, it could be ever doubted that thought is only of the conditioned, may well be deemed a matter of the profoundest admiration. Thought cannot transcend consciousness ; consciousness is only possible under the antithesis of a subject or object of thought, known co-relation, and mutually limiting each other. While independently of all this, all that we know either of subject or of object, either of mind or matter, is only a knowledge in each of the particular, of the plural, of the different, of the modified, of the phenomenal. We admit that the consequence of this doctrine is that philosophy, if viewed as more than a science of the conditioned, is impossible. Setting out from the particular, we

admit that we can never in our highest generalizations rise above the finite. That our knowledge, whether of mind or matter, can be nothing more than a knowledge of the relative manifestations of an existence, which in itself it is our highest wisdom to recognize as beyond the reach of philosophy. In the language of St. Austin, ‘*Cognoscendo ignorari et ignorando cognosci.*’

“The conditioned is the mean between the two extremes; two inconditionates exclusive of each, neither of which can be conceived as possible, but of which, on the principle of contradiction and excluded middle, one must be admitted as necessary. On this opinion, reason is shown to be weak, but not deceitful. The mind is not represented as conceiving two propositions subversive of each other, as equally possible, but only as unable to understand as possible either of two extremes, one of which, however, on the ground of their mutual repugnance, it is compelled to recognize as true. We are thus taught the salutary lesson that the capacity of thought is not to be constituted into the measure of existence, and are warned from recognizing the domain of our knowledge as necessarily co-extensive with the horizon of our faith, and by a wonderful revelation we are thus in the very consciousness of our inability to conceive aught above the relative and finite, inspired with a belief in the existence of something unconditioned beyond the sphere of all comprehensible reality.”

The two concomitants of thought which alone are necessary for the present investigation, are time and space. Sir William thus speaks of time :

“Time, protension, or protensible quantity, called likewise, duration, is a necessary condition of thought. It may be considered both in itself, and in the things which it contains.

“Considered in itself, time is positively inconceivable, if we attempt to construe it in thought, either on the one hand as absolutely commencing, or absolutely terminating, or on the other as infinite or eternal, whether “*ab ante*” or “*a post*,” and it is not less inconceivable if we attempt to fix an absolute minimum, or to follow out an infinite division. It is positively conceivable, if conceived as an indefinite past, present, or future, and as an undetermined mean, between the two unthinkable extremes of an absolute least, and an infinite divisibility. For thus it is relative.

“In regard to time past and time future, there is comparatively no difficulty, because these are positively thought as protensive quantities. Time present, when we attempt to realize it, seems to escape us altogether, to vanish into nonentity. The present cannot be conceived as of any length, of any quantity, of any protension, in short, as anything positive. It is only conceivable as a negation ; as the point or line ; and these are only negations in which the past ends and the future begins, in which they limit each other.

‘Le moment où je parle est déjà loin de moi.’

In fact, we are unable to conceive how we exist, and speculatively we must admit in its most literal acceptance, “*victuri semper, vivimus numquam.*” The Eleatic Zeno’s demonstration of the impossibility of motion is not more insoluble, than could be framed a proof, that the present has no reality. For, however certain we may be of both, we can positively think neither ; so true is it, as said by St. Augustine, ‘What is Time ? if not asked, I know, but attempting to explain, I know not.’

“Space, extension, or extensive quantity is, in like manner, a necessary condition of thought, and may also be considered both in itself, and in the things which it contains. Considered in itself, space is positively inconceivable as a whole, either as a whole either infinitely unbounded, or absolutely bounded as a part either infinitely divisible, or absolutely indivisible. Space is positively conceivable as a mean between these extremes. In other words, we can think it either as an indefinite whole, or as an indefinite part. For thus it is relative.

“The things contained in space may be considered either in relation to this form, or in relation to each other. In relation to space, the extension occupied by a thing is called its place, and a thing changing its place gives the relation of motion in space. Space itself being always considered as immoveable :

‘*Stabilisque manens dat cuncta moveri.*’

Considered in relation to each, things spacially are either inclusive, thus originating the relation of containing and contained, or co-exclusive, thus determining the relation of position or situation of here and there.

“Space applies proximately to things considered as substance, for the qualities of substances though they are in, may not occupy space. In fact, it is by a merely modern abuse of the term, that the affections of extension have been styled qualities. It is extremely difficult for the human mind to admit the possibility of unextended substance. * * *

The difficulty of thinking, or rather of admitting as possible the immateriality of the soul, is shown by the tardy and timorous manner in which the inextension of the thinking subject was recognised in the Christian Church. Some of the early Councils and most of the Fathers maintained the extended, while denying the corporeal nature of the spiritual principle; and though I cannot allow that Descartes was the first by whom the immateriality of mind was fully acknowledged, there can be no doubt that an assertion of the inextension and illocality of the soul was long and very generally eschewed as tantamount to the assertion that it was a mere nothing.”

These are the chief doctrines of the Hamiltonian Philosophy intended to be introduced to the notice of the general reader previous to the subsequent illustrations. The student of philosophy should not

remain content with a fragmentary knowledge, but examine the whole system. That, however, at present is hardly possible, owing to the very polemical and controversial nature of the Essays in which the whole system is embodied. Let us hope that the great philosopher himself will undertake, while he is still spared to us, to reduce his scattered materials into a formal and harmonious whole. The student, in the meantime, may be satisfactorily referred to the latter part of the Appendix of his last work, entitled "Philosophical Discussion," first for an admirable process of reason concerning the origin of our judgment of cause and effect, a view of the various theories proposed in explanation, and a clear explanation of the phenomenon itself. The commencement alone is here given. "The phenomenon is this; when aware of a new appearance, we are unable to conceive that therein has originated any new existence, and are therefore constrained to think that what now appears to us in a new form, had previously an existence under others. These others are called its cause, and a cause, or more properly causes, we cannot but suppose; for a cause is simply everything without which the effect would not result, and all such concurring, the effect cannot but result. We are utterly unable to construe it in thought as possible that the complement of existence has been either increased or diminished. We cannot conceive either on the one hand, nothing becoming something, or, on the other hand, something becom-

ing nothing. When God is said to create the universe out of nothing, we think this by supposing that he evolves the universe out of himself, and in like manner we conceive annihilation only by conceiving the Creator to withdraw his creation from actuality into power.

‘Nil posse creari

De nihilo neque quod genitum est ad nil revocari.’

‘gigni

De nihilo nihil-in nihilum nil posse reverti.’

These lines of Lucretius and Persius enounce a philosophical axiom of antiquity, which, when interpreted by the doctrine of the conditioned is itself at once recalled to harmony with revealed truth, and expressing in its purest form the conditions of human thought, expresses also implicitly the whole intellectual phenomenon of causality.”

The doctrine respecting substance and quality, whether applicable to mind or matter, will be examined more particularly on a future occasion. Here it will be sufficient to say that we cannot think a quality existing absolutely in or of itself. We are constrained to think it as inhering in some basis, substratum, hypostasis or substance, but the substance cannot be conceived by us, except negatively, that is, as the unapparent, the inconceivable co-relative of certain appearing forms.

SUMMARY.

That the facts of consciousness which testify the existence both of the ego and the non-ego, that is, of the perceiving mind, and the external object perceived, are to be believed intuitively, and are prior to any possible demonstration. That man's power of thinking is limited by great laws which compel it to attach time and place to everything thinkable.

That the ideas which we can form respecting time and place, clearly prove the imbecility of the human mind, because it fails to realize the truth or falsehood of two contradictory propositions.

With respect to time the mind is compelled to acknowledge either that it had a commencement, or that it had not. But it cannot conceive or realize in thought, either the commencement or non-commencement of an infinite lapse of ages.

With respect to space, the mind cannot conceive it either as limited or unlimited, and granting that the universe occupies space, it cannot conceive either a limited or unlimited universe; so that, if with Aristotle we should conceive the visible creation to be a hollow sphere, of which the concave side is studded with fixed stars, we should be still compelled to think of its convex side, and believe it to be embosomed in a wider space external to itself. Hence the mind cannot conceive any magnitude which may not be regarded as a portion of something still greater, nor conceive the smallest particle as not divisible into still smaller atoms.

CHAPTER IV.

ON CERTAIN PREFIXES OF COMPOUND WORDS IN
THE CYMRAEG OR WELSH LANGUAGE.

SOME six hundred years ago, Giraldus Cambrensis wrote that the Welsh language was altogether Greek and Latin. The assertion was too general, nor did Welsh scholars accept it as a fact. Those lexicographers, who earlier in the field were not deficient in classical learning, like Dr. Davies, attempted most unfortunately to base the Cymraeg upon the Hebrew, as it might be supposed a more honourable pedigree. The writers, who at a later period re-examined the question of the formation and character of the Cymraeg; not being general scholars, foolishly imagined that it was a language per se, without parentage and cognation, and only to be explained on its own principles, and to be illustrated from its own resources. This system, supported by the great industry and ill-guided ingenuity of Dr. Owen Pughe, has exerted a most baneful effect upon the more modern race of Welsh scholars, and postponed the truth of the question from being established, for no short period.

I must crave the utmost indulgence of the general reader, and call upon my fellow-countrymen to exercise their utmost acumen, when I submit for their judicial consideration certain partial observations

respecting the nature and peculiarities of the Welsh tongue.

When these shall have been ascertained, it will then be interesting to examine into its antiquity, its probable origin, and the place which it holds in the history of the civilisation of the human race.

After some doubts, I finally adopted the following plan to carry my intention into effect. To place before the reader a list of words, compounded of roots, and certain prefixes common to the Cymric, and the Greek and Latin languages, but so compounded as to prove that the combination proceeded from a general principle, if not an original identity between them, and to follow up this analysis with some special characteristics of the Cymraeg. In writing the Welsh words, the only deviation from the common orthography of the Welsh translation of the Scriptures will be to replace the double ff by a single f, and to replace the single f with the v. The character "w" must be used to represent the vocalic power of the double "oo," as in "food," and its consonantal power, as in "wood," "with," "wild," &c.

The first prefix is the prefix "an," or "a" in its privative sense; the same with the Greek forms "av," or "a" corresponding with the Latin "in," and with the English "in," or "un."

Anair.—From "an" and "gair," a word or name,—infamia.

Anamlwg.—From "an" and "amlwg," made up of "am" round and "lwg," corresponding with the root of the Latin verb "luceo," and the English "look,"—"anamlwg," not visible on all sides—not conspicuous.

- Anaml.—From “an” and “aml,” plentiful, of the same root as the Latin “ampl-us,”—rare, scarce.
- Aneglur.—From “an” and “eglor,” clear, corresponding with the Latin “clarus,”—obscure.
- Anvab.—From “an” and “mab,” a son,—corresponding with the Greek “*απαυς*,” childless.
- Anvad.—From “an” and “mâd,” good,—bad, useless.
- Anveidrol.—From “an” and “meidrol,” measurable,—the same as the Greek “*αμετρον*,” Latin, *immensurabilis*.
- Anverth.—From “an” and “bert,” pretty,—ugly, not “*purty*.”
- Anvodd.—From “an” and bodd,” willingness,—corresponding with the Latin “invito,” “o i vodd,” “*secundum ejus votum*,” according to his will.
- Anvoes.—From “an” and “moes,” plural “moesau,” manners, morals,—unmannered, “anvoesoldeb,” immorality.
- Anfawd.—From “an” and “fawd,” fortune, the same as the Latin “*fatum*,”—a misfortune.
- Angall.—From “an” and “call,” wise,—non callidus, foolish, “*sine calliditate*.”
- Anglod.—From “an” and “clod,” praise, glory,—“*sine laude*,” “clodvawr,” of great praise, laud-atus.
- Anghov.—From “an” and “côv,” literally a hollow, a cave, metaphorically the memory, the room where all remembrances are stored up,—oblivion.
- Anhap.—From “an” and “hap,” chance.—Thus Merddin, from his supposed birth, was called “anhap y lleian,” the Nun’s Mishap.
- Anhawdd.—From “an” and “hawdd,” easy,—*uneasy*, difficult.
- Anhun.—From “an” and “hun,” sleep,—“*ἄπνους, ἄνευ ὕπνου*,” “*Somnus* is another form of “*ἵπνους*,” “*in-somnis*.”
- Annhervynol.—From “an” and “tervyn,” a boundary—interminable, “*sine termino*.”

Anniben.—From “an” and “diben,” more properly “dyben,” from “dy” and “pen,” the head, the end.—“Anniben,” signifies infinite, both in power and form, as “finis” is only a Latin form of “pen.” “Pen” and “tir,” land, are thus compounded—“kin,” “kan,” and “ken,” are Gaelic forms of the Cymric “pen”

| | | |
|----------------------------|---|-----------------------|
| Cantire, | } | |
| Kintire, | | |
| Terr-a-cin-a, | | Land's end, headland, |
| Pentir, | | Promontory. |
| Finisterre, | | |
| And perhaps <i>κην-αια</i> | | |

Anmysg.—From “an” and “dysg,” “disciplina,”—untaught.

Anorphen —From “an” and “gorphen,”—endless.

Auras.—From “an” and “grâs,” “gratia,”—“sine gratia,” graceless.

Anrhaith.—From “an” and “rhaith,” legal rights and privileges.—It means the violation of these, and hence is used to describe plunder, pillage, and illegal acts of all kinds, Latin “ritus.”

Anrhed. —From “an” and “rhêd,” a course from the verb “rhedeg” to run.—It means a stoppage of something that ought to be in motion; from “rhed” came the Latin word “rheda,” a chariot, and the Welsh “rhôd,” “rota,” a wheel, on the same principle that “currus” was formed from “curro,” and the Greek “Τροχος” from “Τρεχω.”

Anwadal.—From “an” and “gwaddn,” the sole of the foot,—unstable, having no solid footing, no footing on the “solum.” Hence wavering, vacillating.

Anwar.—From “an” and “gwar,” civilised, the contrary of “gwyllt,” wild—“gwyllt,” and “gwar,” the tame and the savage.

Anweü.—From “an” and “gweü,” to weave—to unweave; “gweu” is a great root, of which “ἔμα” “vestis” web, woof, &c. are derivative forms. “Vieo, vievi,” are old Latin forms.

Anyscog.—From “an” and “yscog,” to shog or move—im-movable, not to be shocked.

Examples might be multiplied “ad infinitum,” but the above will suffice to show the intimate connection of the general privative prefix, with the original formation of the Cymraeg. Every form of its combination with the root will be seen in the above list, except when it takes the form of “av” before the letters L and R.

The preposition “cyd,” also “gyd” and “gyda,” agrees in meaning with the Greek prepositions “ἔνν” and “σύν,” and the Latin “cum,” as “σύν σοι,” or “τοι,” “tecum,” “gyda thi,” with thee, or together with thee. As a prefix in composition, it varies according to the letter which immediately follows, and is seen as “cy,” “cyd,” “cyv,” “cyf,” “cym,” “cyn,” “cys,” and “cyt,” and is as abundantly used in the cymraeg as “σύν” and “cum,” with their varying forms, are used in the Greek and Latin languages.

Cyd-cerdd.—From “cyd” and “cerdd,” a song,—in Latin “con-cent-us,” but as the Latin “canmen” became for euphony “carmen,” so “concentus” of the Latins became the “concerto” of the Italian language. The Cymraeg still retains the “cân” as well as the “cerdd,” and “cyd-ganu,” “concinere,” to sing together, is in common use.

Cyd-ol.—From “cyd” and “oll,” and “holl,” the same word as the “ολος” of the Greeks, the obsolete “soll-us” of the Latins, and the “whole” of the English.—The English “all-together,” and the Greek “σύν-ολος,” are the same in substance and in meaning with “cydol.”

Cyd-radd.—From “Cyd” and “gradd” grade, station, degree,—of the same rank. “Gradd” is the same word as the Latin “Gradus,” and corresponding with the Latin “Gressus,” is the Cymric “grisiau,” stairs, steps upwards. Hence “di-raddu,” to degrade, to make one descend from a higher to a lower step.

Cyddryehiol and Cyndryehiol.—From “cyd” and “dryehiol,” visible from “dryeh,” a sight, a look ;—it means in mutual sight. Hence “pawb yn cyndryehiol,” all present ; “dryeh” has the same root as “*δερκομαι* *ε-δρακον*,” I saw ; “*δρεγ-μα*” is the same word as “dryeh.”

Cyvar.—From “cyd” and “ar,” ploughed land ;—“aru,” to plough, Greek “*αροειν*,” Latin “aro,” old English to “ear,” were all handed down from primitive times with singular purity. “Tir-ar,” “Terra-arata.”

Cyval.—From “cyd” and “mal,” “like to,” “such as,”—apparently the original form of the Latin “qualis,” Greek “*οι-ος*,” and “*ποιος*,” an “*οπουος*.” As “talis” was the undoubted archaic form of “*τοι-ος*,” so it is almost certain that “qualis” represented the three cognate forms of the Greek.

Cywaredd.—From “cyd” and “aredd,” the same word as “arawd” and “araith,” speech, utterance, eloquence ; Latin “*orat-io*.”—Cywaredd means a formula, especially magical charms and incantations, “words of power.”

Cyveb.—From “cyd” and “eb,” a foal,—a mare in foal. The Cymric “eb,” longer form, “ebol,” is the same word as the Greek “*ιππ-ος* ;” the Latin “Equ-us ;” the Gaelic “each,” a horse. From Epona, the patroness of stables, it may be inferred that the Latins once wrote “*equus*” with a “P.” The Gallie word “Eporhedia” was connected with the war-chariot of the Gauls. Hence “Epo-redorix,” a Gallie name, might fairly be translated “king, or chief of the horse-cars or chariots.”

“The constabularius,” the master of the horse, the marischalk. “Rig,” is a common word for a king in the older language of the Britons.

Cyvedd.—From “cyd” and “medd,” English “mead,” answering to the Greek “μεθυ;”—from “medd,” comes the verb “meddwi,” the Greek “μεθυ-ειν.” Hence “cyvedd,” to drink mead together, “συμμεθυ-ειν,” which often ended in excess, and “cyveddach,” revelry.

Cyveisor.—From “cyd” and “eisor,” an equal, the same as the Homeric “εισος.”—Hence “cyveisor,” of the same rank, “συν-εισος.”

Cyvelin.—From “cyd” and “elin,” the upper arm, the same as the “ωλεν-ος,” of the Greeks, the “ulna” of the Latins; “cyvelyn” is the distance between the elbow (ellen-bogen) and the top of the middle finger. The Cymric name for the elbow is “penelin,” the head of the “elin,” or fore-arm. In the same manner the knee is called “pen-glun” from “clun,” the portion between the hip-joint and the knee.

Cyviawn.—From “cyd” and “iawn,” even, straight, right,—compounded with “un,” one, it becomes “uniawn,” perfectly straight, “Gwr cyviawn,” the just man who walks uprightly, “Cyviawnder,” righteousness. “Iawn,” the substantive means compensation, satisfaction.

Cyvlawn.—From “cyd” and “llawn,” full, complete; “llawn” is the same word as the Latin “plen-us,” Greek “πληρ-ος.”—“Cyvlawnu,” to fulfil, “cyvlawnder,” completion.

Cyvled.—From “cyd” and “lled,” “latitudo,”—“aeque latus,” of the same breadth. Hence “cyvledu,” to make broader, “dilatare.”

Cyvnod.—From “cyd” and “nôd,” Latin “nota,” a mark or sign.—Hence “cyvnod,” a time marked out between two or more, an assignation.

Cyvod.—We have this compound in the present form as well as “cydvod” and “cymmod,” being together.

Cyvor.—From “cyd” and “or,” the edge or brim of anything.—This “or” is the Greek “ὄρ-ος,” a boundary, and the Latin “ora,” an edge or skirt. “Cyv-or” means full to the brim. Hence “Mor dygyvor,” the sea bursting its bounds, raging.

Cyvraith.—From “cyd” and “rhaith,” law, right, and privileges.—“Cyvraith” literally means equal laws, and equal administration of them. “Rhaith-gwlad” is the deliverance of the country on any point submitted to its consideration, whether it be legislative or judicial, see “anraith,” the contrary of “cyvraith.”

Cyvred.—From “cyd” and “rhed,” a running,—a running together; “cyvred a gwylan,” as swift as a sea-gull.—Hence amgyvred.

Cyvrin.—From “cyd” and “rhin,” a secret, a craft, a mystery.—It seems especially to have been used to express the esoteric doctrines, which the initiated were not to communicate to the profane, the “*ἄρρητα*,” of the Greeks, the “Arcana” of the Latins.” Hence “Cyvrinach,” as “cyvrinach y beirdd,” the craft or mystery of the bards. “Cyvrin pen a chalon,” the head knows the secrets of the heart.

Cyvun.—From “cyd” and “un,” one—“one with the other,” unanimous.

Cyvurdd.—From “cyd” and “urdd,” perhaps the same word as the Latin “ordo,” perhaps cognate with the “urio” in “centurio” and “decurio,” and with “uriad” in “henuriad,” a ruling elder, a senator.—“Cyvurdd,” “*ejusdem ordinis*,” as “ordo” was understood by Cicero, when speaking of the “senatores” and “equites.”

Cyttrev.—From “cyd” and “trev,” a town, a township, a limited district.—The form of the word in the

Cornish, is “contrev” and “cyd-drevig” is “contrevac,” synonymous with the English word “countryman.” It ought to be known that the Cornish form of Celtic words is much nearer to the Greek and Latin than the Cymric.

Cywir.—From “cyd” and “gwir,” truth, Latin “verum.” The idea in “gwir,” appears to be purity, perspicuity, on the same principle as the Greek “*αληθεια*,” no concealment. “Gwirawd” meant strong drink or spirits, as “Llys Mawd i roi'r wirawd win,” “Maud's court to give the ‘wirawd,’ wine.” A similar connection appears to have existed between the Latin words “verum” and “merum,” pure wine.

Cyfin.—From “cyd” and “fin,” in the sense of limit, boundary.—The Latin form “confinis” expresses its full meaning. “Fin” is used in this sense in the wilder parts of Wales coupled with rivers, books, fences, and hills.

Cyfrhed.—A stronger form of “cyv-red,” a common run.—Hence “y bobl-gyfredin,” the common people. “Gwir cyfredin,” a common truth. Hence “Anghyfredin,” partial.

Cyhyd.—From “cyd” and “hyd,” length.—Gaelic “*fâd*,” as Loch Fad, the long lake. Hence “Cyhydedd,” the equal length, or the equinox: and in law, land of equal extent or value given as a compensation,—a hide of land.

Cymaethlu.—From “cyd” and “maeth,” nurture,—from “magu,” to breed, whence the Latin “magnus,” on the same principle as “altus,” high, from “alo,” and “ingens,” from “in” and “gigno,” and mam-maeth, a nurse. The third word is “llu” the same in meaning as the Greek “*Λα-ος*,” a host. “Cymaethlu” is therefore a general term for a family or clan in its broader acceptance. Both “teulu,” from “ty,” a house, and “llu,” and “tylwyth, from “ty” and “llwyth,” a tribe, are made use of to express the same idea.

Cymmaint.—From “cyd,” and “maint,” size, magnitude.—“Cymmaint,” means so great, so much, and also so many. Thus answering to the Latin “quantus,” and “quot,” and to the Greek “ὅσος,” “ποσος,” and “ὀποσος,” vid “cyval.” From cymmaint comes the verb, “cymmeiniaw,” to divide land, according to law, in proportionate shares.

Cym-mal.—From “cyd” and “mal,” a lost root in this sense among the Welch, but, as “cymmalau” means the the limb-joints, it may be fairly inferred that this “malau,” was cognate with the Greek “μελεα,” limbs.

Cymmedrol.—From “cyd” and “meidrol,” measurable, cognate with the Greek “μετρον,” and the Latin verb “metior.”—“Cymmedrol,” commensurate, agrees in form and meaning with the Greek “συμμετρος,” not in the former with the Latin “commodus.” Measures, means, modes, all seem traceable to the idea of the interval whether in time or space, between a beginning and an end, and the man who could best traverse that interval, was supposed to be the ablest man. Hence—

Cymmedr.—Knowledge, skill, skilfulness, “cael cymmedr ar beth,” to attain to the knowledge of a thing, to know its proportions.

Cymmer.—From “cyd” and “ber” or “mer,” one of the most ancient names for water, seas, lakes;—“cymmer,” plural “cymmerau,” means the confluence of waters, and gives proper names to many places, as do also its cognates, the Cymric “Aber,” and the Gaelic “Inver.”

Cymmhes.—From “cyd” and “mes,” a form of “mesur,” Latin “mensura.” “Mes,” “mesur,” and “modd,” are variations of the same root. Hence “gormod,” and “framesur,” equally mean, “immoderate.”

Cymmwd.—From “cyd” and “bod,” beings.—“Cymmod,” means and first, a social union, hence a district socially united Cymmod. within certain limits. Hence “Cymmydog,” a “neighbour” from the adjacent burg, and “vicinus,” from the “vicus,” whether a village or a street.

Cymmwyo.—From “cyd,” and “pwyaw,” to beat. Greek, “παιω,” English, “pay,”—“cymmwyaw,” is therefore “συμπαιω.”

Cymmhwys.—From “cyd” and “pwys,” weight,—“poise.” “Cymmwys,” originally signifying equality of weight, was secondarily applied to express what was fit, meet, right, or expedient in general.

Cymmysg.—From “cyd” and “mysgu,” to mix,—“commisceo,” “συμμιξω,” “yn ei mysg,” “among them,” in the *midst* of them.

Cyndyn.—From “cyd” and “tyn,” tight-drawn, tight.—The Greek, “τενω,” the Latin “tendo,” and the Welsh “tynnu,” are all the same word, and gave origin to innumerable derivatives and compounds; “gwr “cyndyn,” means an obstinate man,—contentious.

Cyndaredd.—From “cyn” and “daredd,” unknown.—“Cyndaredd,” and “cyndeiriog” are used respecting mad dogs. Probably “daredd,” and “deiriog,” are connected with the Cimbric word for a fury, “y ddera,” the evil one.

Cynghor.—From “cyd,” and “cor,” a circle, an enclosure, a choir.—Hence “bangor,” a high choir. “Cor ychain,” an ox-fold,—secondly, a council assembled within such enclosure, and thirdly, the advice and counsel proposed by such an assembly.

Cynnal.—From “cyd” and “dala,” to hold or hold up,—signifying to hold together, to uphold, to support, to maintain. The Greek “συνταλ-α-ω,” is the same word, but differs in meaning.

Cysson.—From “cyd” and “son,” sound. Latin “consonus.”—
 “Sain” is also used as well as “son.” Hence,
 “ad-sain,” an echo, and “dad-seiniaw.” Cysson in
 common language means continual, “yn gysson,”
 constantly.

Cystadl.—From “cyd” and “stâd,” “state,”—of the same state,
 commonly pronounced “cystal,” “cystal gwr a thi,”
 “as good a man as thou.”

Cyt-tir.—From “cyd” and “tir,”—land held in common.

The Cymraeg has two prefixes, “dy” and “di,”
 the *former* corresponding with the Latin “de” as used
 in “delineo,” “describo,” “definio,” the *latter* having
 a privative power, as the Latin “de” in “dedecus.”
 Copiers and printers have confounded the two pre-
 fixes, and corrupted the vocables thus combined.
 In the following list will be found only words com-
 pounded with the privative “di.”

Difaith.—From “di” and “ffaith,” work, a deed, a fact.
 “Difaith” literally means “incultus,” untilled, a
 possession, on which no labour was bestowed. In
 the ancient laws it assumed a peculiar meaning, and
 all such places were called “difaith Brenhin.” Such
 were the sea, uncultivated wilds and forests, because
 the gain or profit accruing from them, went to the
 King although he bestowed no labour or cost upon
 them.

“Faith” was undoubtedly the same word as the
 Latin “factum,” the French “fait,” the English
 “fight,” “feat,” and “fact;” but it long disappeared
 from the Cymraeg in its pure form, and was replaced
 by “gwaith” with the same meaning. Hence
 “gwaith,” work, “gwaith carno,” the fight of
 Carno. “Gwaith Offa,” Offa’s Dyke. The compound
 “effaith,” Latin “effectum,” kept its place.
 “Faith,” plural, “feithau,” has been re-admitted
 into common use.

Difrwyth.—From “di” and “frwyth,” “fruit,” “fructus,”—fruitless; the English “fruit” was derived immediately from the Cymric, not the Latin word.

Difydd.—From “di” and “fydd.”—“Sine fide,” “faithless,” “infidus.”

Dihuno.—From “di” and “hùn,” sleep,—to awake.

Dihwyllo.—From “di” and “hwyl” now a sail,—but as this verb is used in “Gwent” to signify to undress. “Hwyl” Latin “velum” must have primarily meant a veil or covering.

Dinerth.—From “di” and “nerth” strength,—weak, feeble. “Nerth” seems to be cognate with the Sabine word “nero,” a strong man, and “nervosus,” strong, wiry.

Di-og.—From “di” and “og” sharp, acute, Greek “ακη” Latin “acies,” Welsh “awch,” a point or edge.—Hence “hogi,” to make sharp, “acuo,” hence “occa,” a harrow abounding in points, Cymric, “oged.” “Di-og,” means not swift; “og” is cognate with Latin “ocyor,” and Greek “ωκυς.”

Dioheb.—From “di” and “goheb,” a word or utterance. The root is “eb” or “heb,” cognate with the Greek “επος” and its derivatives. Compounded with “ad,” answering to the Latin “re,” “back,” we have the word “ad-eb,” corruptly “atdeb,” to answer.

Disymmud.—From “di” and “symmud” movement,—immoveable. The word is remarkable as containing the Latin prefix “sub,” between two Cymric words “di” and “mudo,” to move, as if “symmud” had been immediately derived from “summotus.”

Diwadnu.—From “di” and “gwadn” the sole of the foot,—equivalent in meaning to the Greek “σφαλλειν,” Latin “supplantare,” English, to trip up.

Diwall.—From “di” and “gwall” a defect, failure: “diwall” therefore signifies abundance, plenty, &c., while

“gwallgov,” a failure of the memory, is used to express madness. The language makes memory the test of sanity, as a madman is stated to be “maes o’i gov,” out of his memory.

Diwyg.—From “di” and gwŷg,” vice.—Hence “Diwyg,” is translated not vicious, free from vice, whence comes the word “diwygiad” a reformation and religious revival, and the verb “diwygio,” to reform. Now it is quite certain that the Latin “vitium” is cognate with “vitis” a withy, anything easily twisted or distorted from a straight line. Hence Horace describes a youth as “Cereus in vitium flecti.” Our “gwyg” has a similar origin, being derived from the Cymric form of the Latin “vicia,” English “vetch.” This plant from its numerous curls and tendrils is called “Gwyg-bys,” the vetch pea, or “pisum.”

“Rhag” is a preposition and a prefix of extensive use. It corresponds with the Latin “prae,” and has many meanings in common. “Rhag dy wyneb,” before thy face, or from before thy face. “I-prae,” go before. From this idea, both “Rhag” and “prae,” are used to express honour, eminence, and superior position.

Rhagagwedd.—From “Rhag” and “agwedd” for “gwedd,” an appearance,—a prior form, or appearance.

Rhagair.—From “rhag” and “gair,” a word,—the cue or catch-word, the first word of a stanza.

Rhagalw.—From “rhag” and “galw” to call, Greek “καλ-ειν,” Latin “cal-are.”—“Rhagalw” means to call before hand.

Rhagallu.—From “Rhag” and “gallu,” power.—The verb “gallu” is equivalent to the Latin “valere” with its numerous derivatives. The English “valour” and “valiant” are nearer the original meaning than the Latin “valor” or “validus;” “Rhagallu” and “prae-valere,” correspond in form but not in meaning.

Rhagangen.—From “rhag” and “anghen,” necessity,—a prior necessity.

Rhagansawdd.—From “rhag” and “ansawdd”—one of the most difficult words in the language. It is commonly translated as quality, state, condition, but it may signify the indestructible from “an” and “sawdd,” “quasi non mergendum.” “Pe gwnaethem dda yn “y byd nia vuasem mewn ansawdd dda yn tragwydd,” “Had we done good in the world, we would have been in a good “ansawdd” in eternity. “Ansawd” and “ansodion,” are applied to animate beings.

Rhag-arvaeth.—From “rhag” and “arvaeth” design,—predestination according to common use.

Rhagattal.—From “rhag” and “attal,” from “ad” and “dal,”—to previously hold back.

Rhagatteb.—From “rhag” and “atted,”—a previous answer.

Rhagbarod.—From “rhag” and “parod,”—ready, prepared.

Rhagddant.—From “rhag” and “dant,” a tooth,—a fore tooth.

Rhagddarlun.—From “rhag” and “darlun,”—a pre-delineation.

Rhagddawn.—From “rhag” and “dawn,” a gift, ability, the “dona” of the Latins,—“rhagddawn,” means “ingenium,” natural talents.

Rhagethol.—From “rhag” and “dethrol,” to choose.—Hence “Rhagetholedig,” the fore-chosen, the pre-destinated.

Rhagvarn.—From “rhag” and “barn,” judgment—prejudice, from “praejudicium.”

Rhag-vedd
and

Rhagveddiant.—From “rhag” and “medd” and “meddiant,”—pre-occupancy.

Rhagveddwl.—From “rhag” and “meddwl,”—the thinking power, hence “rhagveddylwch,” think ye beforehand.

- Rhag-ganu.—From “rhag” and “canu,” to sing,—to prelude, in form and meaning corresponding with “præcinere.” Hence “rhaggeiniad,” a precentor.
- Rhaggeisiaw.—From “rhag” and “ceisiaw” or ceisaw, to seek, cognate with the Latin “quaero,” originally “quaeso,”—to inquire before-hand.
- Rhagholi.—From “rhag” and “holi,” to investigate,—to pre-enquire. “Holi” comes from “Hol” and “olion,” tracks, and traces.
- Rhaglaw.—From “rhag” and “llaw,” a hand,—the chief hand, the governor, as minister comes from “manus.”
- Rhaglun.—From “rhag” and “llun,” form.—“Llun” and “llin,” a line, are the same word, and are pronounced alike. The Latin “linea” corresponds with them, and holds the same relation to “lineamenta” and “delineamenta” as “llun” does to “lluniadau,” and “darluniadau.” “Rhagluniaeth” is the favorite name assigned to Divine Providence, as foreshaping all that comes into existence.
- Rhaglyw.—From “rhag” and “llyw,” first, a thing which follows, secondly, the rudder of a ship, thirdly, a chief or governor, derived, on the same principle, from “κυβερναω,” to steer a vessel.
- Rhagred.—A prior course, see “Cyv-red.”
- Rhagrith.—From “rhag” and “rhith,” form, shape, or figure,—cognate with the Greek “ῥέθος,” a member. “Rhagrith” means “hypocrisy,” and “rhagrithiwr,” a man who acts behind a veil. “Qui præ-tendit.”
- Rhagwedd.—From “rhag” and “gwedd,” appearance,—“præ oculis,” in conspectu, in presence.
- Rhagwel.—From “rhag” and “gwel,” sight,—foresight, providence. Hence “rhagweliad,” foresight, and “rhagwelwr,” a fore-seer.
- Rhagvlaenn.—From “rhag” and “blaenn,” to take the lead,—root, “blaen,” the point of anything.
- Rhagor.—Eminence, precedence.

Rhag-vron.—From “rhag” and “bron,” the breast,—a breast-plate.

Rhagtal.—From “rhag” and “tal,” the front, (as in “talcen,”—the forehead,) a frontlet.

“Tra,” used both as a preposition and a prefix, corresponds with the Latin “trans,” as “tra môr,” “trans mare,” “tra mynydd,” “trans montem,” and “traddodi,” “tradere,” to give up, to betray. “Tra,” has also another meaning, corresponding in power with the English “very,” and in form and power with the French “trez,” as “tradirgel,” very secret.

Tradwys.—From “tra,” very, and “dwys,” dense,—corresponding with the Greek “*δαρως*,” and the Latin “*densus*.”

Tradygu.—From “tra,” over, and “dygu,” to carry off.—Hence “traddygiad,” a traduction, a carrying across, corresponding with the Latin “*traducere*.”

Tramewydd.—From “tra,” and “ewyddo” to fall. Latin “*cado-ce-cid-i*,”—“Tramewyddo,” to fall over, is the verb used to express the religious idea of falling away, of offending and of taking offence. “Tramewyddwr,” an offender, a stumbler.

Tramodd.—From “tra” beyond, and “modd,” plural “Moddion,” means,—what is impossible.

Trannoeth.—From “tra” beyond, and “noeth” night,—beyond this night, next morning. Latin “*trans noctem*.”

Tranoviaw.—From “tra,” beyond or across, and “novio,” to swim;—“transnare,” to swim across. The Greek “*ναω*,” the Latin “*no navi*,” correspond with the Cymric word “nawv,” a swim, apparently the root both of “*ναυς*” and “*navis*.”

Here follows a list of words compounded with Cymric prefixes, not immediately corresponding with Greek or Latin representatives. The prefixes are

“am,” “ad,” “ar,” “dy” or “de,” “dad,” or “dat,”
 “go,” “gor,” “hy,” “rhy,” “trwy,” and “ym.”

The prefix “ad” or “at” indicates (in Dr. Pughe’s words), a return of a subsequent form or action to its origin, and is of the same force and signification as “re” in “regenerate,” “return,” and the like. In Greek “*ava*” has a similar meaning.

Adalw.—From “ad,” and “galw,” to call,—English, to recall, Greek, “*ανακαλ-ειν*.”

Adveru.—From “ad,” and “veru,” a root lost in the language, but apparently cognate with the Greek “*φερω*” and “*βερω*,” the Latin “*fero*.”—It is translated, to restore, to bring back, agreeing with the Greek, “*αναφερειν*,” and the Latin “*referre*.”

Advrevu.—From “ad” and “brevu,” to roar or low.—“*Brevu*,” corresponds with the Greek “*βρεμω*,” and the Latin “*fremo*.”

Adnewyddu.—From “ad” and “newydd,” new.—Perhaps the English “new” is the original root, from which the Greek, “*Νεφος*,” Latin “*nov-us*,” are derived. “*Adnewyddu*,” is to renew “*renovare*.”

Atblyg.—From “at” and “plygu,” to bend, to twist,—answering to the Greek “*πλεκω*,” Latin “*plico*,” it means doubled, “*duplex*,” “*deublyg*.”

Attal.—From “at,” and “dal,” to hold,—to with-hold, to hold back.

Attwv.—From “at” and “twv,” a crop, from “*tyvu*,” to grow, whence English a “tuft” of trees. “*Attwv*” is a second growth, or a second crop.

“Am,” is both a preposition and a prefix. As a preposition it signifies round or about, “*am y tan*,” round the fire, “*am dy ganol*,” round thy middle. In composition it answers to the Latin “*circum*,”

and the Greek “*περι*” and “*αμφι*.” In “*αμφι*,” the root “*am*,” is still distinguishable, as “*αμφω*,” is the Greek form of the Latin “*ambo*,” made up of “*am*” and “*duo*,” as “*dis*” twice was changed into “*bis*.”

Amavael.—From “*am*,” round, and “*gavael*,” a hold ;—it is used to express that species of wrestling described by Homer when the arms of the one are thrown round the body of the other, called “*codwm gavael*.”

Amchwyl.—From “*am*,” and “*chwyl*” a revolution, a circular course.—“*Amchwyl*” is translated a circumvolution. “*Chwyldro*,” a circular turn, a vortex, and “*chwylva*,” an orbit, are very expressive terms. “*Chwylgorn*” is the atlas bone on which the head partially revolves.

Amdo.—From “*am*” and “*tô*,” a covering,—cognate with the Greek “*Τεγ-os*,” Gaelic “*Tig*,” and the Latin “*tectum*,” and “*toga*.” “*Amdo*” is the peculiar name of the shroud or winding-sheet.

Amdrych.—From “*am*” and “*drych*,” a prospect.—It is translated shewy and gay on all sides. It corresponds both in formation and meaning with the Greek “*αμφιδερκτον*.”

Amgall.—From “*am*” and “*call*,” wise, “*callidus*,”—“*gwr call*,” “*vir call-idus*,” “*amgall*,” is translated circumspect or discreet.

Amgant.—From “*am*,” and “*cant*,” a circle, the hoop of a wheel (Latin *canthus*), the rim of anything round.—Hence also a round number, “*centum*.”

Amlwg.—From “*am*” and “*llwg*” “*lux*,” light.—“*Llwg*” is not to be found as a root, but it is preserved in the compounds “*golwg*,” sight, “*look*,” “*Eglwg*,” clear, plainly seen. *Amlwg* is rightly translated encompassed with light, conspicuous, evident.

Amred.—A circular course, a circum-revolution.—“Meddylha and amrod yr wybren,” think of the revolution of the Amrod. firmament.

Amnoeth.—From “am” and “noeth,” naked,—Latin “nudus.”

Amnaid.—From “am” and “naid,” a nod,—Latin “nutus.”

“Ar,” as a preposition, means close to or upon. Its power in composition is not clearly definable.

Araul.—From “ar” and “haul,” the sun, “ἥλιος,”—a sunny spot

Arawd.—From “ar” and “gwawd,” a voice.—Greek “αὐδῆ,” “tav-awd,” the tanning voice or tongue.

Arbed.—From “ar” and “peidio,” to spare.—Greek “φειδω.”

Arvod.—From “ar” and “bod,” being.—It literally means that an event in time is on the point of taking place. Hence it is translated “opportunity.” “Cvyle ag arvod,” are used to express that both time and place present a favourable co-incidence.

Arvâl.—From “ar” and “mâl,” the old word for a mill, from “malu,” to grind; corresponding with the Latin “malac,” checks, where the molar teeth are set. “Melin,” the more modern term corresponds with the Latin “molina.” English “miln,” “mill.”—Arval means the mill toll.

Arver.—From “ar” and “veru” (see “adveru,”) habit, the manner in which a person *bears* himself.

Arvoel.—From “ar” and “moel,” bald,—applied to a bald man, a bare hill, and hornless cattle.

Arvordir.—From “ar,” “mor,” “sea,” and “tir,” Latin “terra,”—the sea-coast, a maritime district.

Argocl.—From “ar” and “coel,” a belief,—an omen, a sign.

Argel.—From “ar” and “celu,” “celare,” to conceal.—“Argêl,” in secret.

Argledr.—From “ar,” perhaps, chief or uppermost, and “cledr” the rafter of a house, a beam, a stake.—The compound word is applied to a Lord, the chief of a house. It corresponds with the Gaelic “Tighearn,” compounded of “tigh,” a house, and “fern,” originally a tree, now an alder-tree, translated roof-tree. A denomination often applied to a Scottish chief.

Arglwydd.—From “ar,” and “clwyd” the same as “cledr,” as the breast-bone is called both “cledr” and “clwyd y ddwyron.” “Cledr” seems to correspond with the Greek “κλείθρον,” and “clwyd” with the Latin “claudio.”

Argoed.—From “ar” and “coed,” wood,—a woody district. In Bretagne, “Arvor” and “argoed” are used to distinguish an inland from a maritime district.

Arwyl.—From “ar” and “gwyl,” a watch, a wake or funeral watch,—and the funeral itself is thus named. The root is “gwel” or “gwyl,” the future of “gweled,” to see,—“gwylva,” and “disgwylva,” “specula,” a watch tower.

“Dar,” “de,” and “dy,” are used in a very arbitrary manner, and their power cannot be well ascertained.

Daramred.—From “dar” and “amred,” a course.—It is translated circulation.

Darblygiad.—From “dar” and “plygu,” to fold,—a doubling, differs not from the simple.

Darborth.—From “dar” and “porth,” help and sustenance—differs not from the simple.

Darbwyll.—From “dar” and “pwyll,” caution,—prudence, “nid oes na fwyll na darbwyl arno,” he has neither caution nor precaution.

- Darddal.—From “dar” and “dala,” to hold,—the same as “attal.”
- Darchwyl.—From “dar” and “chwyl,” a course or revolution.
- Dareb.—From “dar” and “eb,” a saying,—translated a proverb.
- Darvànù.—From “dar” and “manu,” to mark.
- Darvelydd.—From “dar” and “melydd,” derived from “mal” (see “dyval” and “goval.”)—It is translated, imagination, fancy.
- Darvrad.—From “dar” and “brad,” treachery;—hence “darvradwr,” a traitor.
- Darglodi.—From “dar” and “clod,” praise,—to laud, to praise.
- Darlynu.—From “dar” and “glynu,” to adhere.
- Darlëu.—From “dar” and “llëu,” to read, corresponding with Latin “legere.”—Hence “llëu,” literature; “Gwyr-llëu,” literary men.
- Darogan.—From “dar” and “gogan,” same as “canu”—to declare, to sing, to prophesy.
- Darparu.—From “dar” and “paru,” to prepare—
- Darsylwedd.—From “dar” and “sylwedd,” substance.—It is translated essence.
- Darwedd.—From “dar” and “gwedd.”—It is translated compliancy.
- Darwel.—From “dar” and “gwel,”—perspicacious.
- Dyarvor.—From “dy” and “arvor,” the sea-coast—
- Dybel.—From “dy” and “Pêl,” a ball.—
- Dyben.—From “dy” and “Pen,” a head,—an end in view, an object, compound “annyben,” endless, infinite.
- Dyburaw.—From “dy” and “puro,” to purify—root “pur,” opposite “ammlur,” pure and impure.
- Dybyth.—From “dy” and “pwyth,” a point,—a shoemaker’s bristle, hence a stitch. The Latin “punctum” has both “pwyth” and “pwnc” as its representatives.

Dyfust.—From “dy” and “fust,” a flail, corresponding with the Latin “fustis,” and the English “fist.”—“Dyfust,” means a blow.

Dygredd.—From “dy” and “cread,” a creation, from “dygrëu,” to create.—

Dygrwn.—From “dy” and “crwn,” round, shortened from “coron,” a circle, a crown; feminine “cron,”—“y gron gaer,” the round “caer,” or fort.—Grongar-Hill.

Dygwydd.—From “dy” and “cwydd,” a fall; Latin “casus,” contingency, accident;—verb “dygwyddaw,” “Dygwyddes ar ei liniau.” “He fell on his knees,” corresponding with both “decido” and “accido.”

Dygynne.—From “dy” and “cynnu,” to kindle,—corresponding with the Latin “cendo,” to kindle, as seen in “accendo,” “succendo,” &c.

Dyhedd.—From “dy” and “hedd,” peace,—ease, “otium.”

Dylovi.—From “dy” and “llovi,” to smooth with the hand, to handle;—llovi is a verb formed from “llaw,” a hand, English “claw,” whence “glove.” The ancient name for a glove was in Welsh “amlaw,” round the hand. The modern “maneg,” comes from “man,” a hand.

Dylwch.—From “dy” and “llwch,” a loch,—a lake, a flood. So also “dylyw,” “diluvium,” a deluge.

Dymuned.—From “dy” and “muned,” corruptly formed from “myn,” the mind, the will. “Mynav,” I will have,—to wish, to desire, to beseech. Hence “dymuniad,” an entreaty, a desire, or wish. “Modd,” “medr,” and “myn,” denote the means, skill, and will, necessary to successful action.

Dynodi.—From “dy” and “nodi,” to note.—Hence “dynodi” is to denote, “denotare.”

Dynoethu.—From “dy” and “noethu,” to make naked,—“denndare,” English to denude.

Dynyddu.—From “dy” and “nyddu,” to spin, or knit,—cognate with the Greek “νέω” “νῆσω,” and with the Latin “neo, nevi,” to knit, or spin.

Dyeithyr.—From “dy” and “eithyr,” a corrupted form of “alter,” another.—The French “autre,” the Latin “aut,” the English “either” and “other,” are all similar corruptions. “Dyeithyr,” of another land or lineage, is translated “stranger,” “foreigner.” “Eithrad,” Latin “alienus,” English “alien,” are all derived from the root “αλλ.”

Dyvalu.—From “dy” and “mal,” meditation.

“Go,” is a particle apparently as powerless as “dar” and “dy,” and cognate with the Saxon “ge.”

Gobenydd.—From “go” and “pennydd,” a support for the “pen,” the head.—It means a bolster or pillow. “Ymmhenydd,” means what is within the head, the brains.

Gover.—From “go,” rather, and “ber,” water, a small stream, cognate with “cymmer,” “aber,” “inver.”

Goveru.—From the same root, to drop or distil, the same as “Dyveru.”

Govuned.—See “dymuned;” a vow, a strong desire.

Govwr.—From “go” and “bwr,” a strong mound, or tower.—Hence, probably, “Din-evwr,” as if it had been pronounced “gevwr.”

Govyn.—From “go” and “mynu,” to exercise the mind,—to will, to demand.

Gofrwd.—From “go” and “frwd,” a torrent,—a cascade.

Gogan.—From “go” and “can,” a song.—A prophecy, a satire, a lampoon, any song.

Gogledd.—From “go” and “cled,” the left hand.—Hence the north is called “gogledd,” and the south “deheu,” the right.

Gogov.—From “go” and “cov,” a hollow,—a grotto, a cove, or cave.

Gogwydd.—From “go” and “cwydd,” a fall,—an inclination. Hence “gogwyddo” to decline.

Gohebu.—From “go” and “eb,” a word—to converse.

Golaith.—From “go,” and “llaith,” death,—Latin “Lethum.”

Golev.—From “go” and “llev,” a cry, corresponding with the Latin “clamo,” Greek “κλαῖω.”—

Goleu.—From “go” and “lleu,” light; now only to be found in the compound “lleu-ver,” and its own derivatives “goleuni” “go-leuad,” “lleu-ad” the moon, and “goleu-wel,” a perspicuous view.

Golovrudd.—From “go” and “llovrudd,” a murderer—a “llaw-rudd,” a ruddy hand or loof. “Golovrudd” corresponds in meaning with the “crudelis” and “cruentus” of the Latins, from “cruor.”

“Gor,” as a prefix, gives an intensive meaning to the root. It also serves as a diminutive.

Goramllwg.—Very conspicuous. See amlwg.

Gorchan.—From “gor” and “can,” “cantus,”—“carmen,” a charm and incantation, a song of power.

Gorchest.—From “gor” and “gestum,” an achievement, a great exploit.—A clear proof of a Latin root with a Cymric prefix, “carreg-orchest,” a stone of contest.

Gorchordd.—From “gor” and “cordd,” a company,—a cohort, the same as “gosgordd.”

Gorphen.—From “gor” and “pen,”—the end, the extremity.

Gorphwys.—From “gor” and “pwys,” poise.—It means rest, repose, “gorphwysva,” a resting-place—the centre of gravity,

Gorir.—From “gor” and “îr,” green, corresponds with the Greek “*ηρ*,” Latin “*ver*,”—the season of sap.

Gorlwg.—From “gor” and “llwg,”—superior brightness.

Gorlin.—From “gor” and “llin,” a line, or race,—a pedigree.

Gormes.—From “gor” and “mes,” for “*mesur*,” measure.—
Any outrage, an intrusion, an encroachment.

Gormod and Gormodd.—From “gor” and “modd,” measure, and “modd,” mean,—excess, extravagance.

Gorsav.—From “Gor” and “sav,” a station ;—“sav” must once have had a “t,” as in “stavell,” a room, a stable.

Gorsedd.—From “gor” and “sedd,” a seat, “sedes,” “*ἔδος*,”—a chief seat, a throne, “gorseddva.”

Gorwel.—From “gor” and “gwel,” vision.”

Gorwen.—From “gor” and “gwen,” white, fair,—“gwen,” is the Cymric form of the Latin “*venus*,” beauty.

Goryw.—From “gor” and “yw,” he is ;—he, she, it has done or made.

Gorwag.—From “gor” and “gwag,” “*vacuus*,” very empty.

“Hy,” as a prefix, has a peculiar power, answering to the English termination “able,” or the Latin “*osus*.”

Ilygar.—From “Hy” and “car,” dear,—loveable.

Hyglod.—From “hy” and “clôd,” “praise,”—laudable.

Hyglud.—From “hy” and “cludo,” to move,—moveable.

Hygoel.—From “hy” and “coel,” belief, an omen,—credible.

Ilygov.—From “hy” and “côv,” memory,—memorable.

Ilygyrch.—From “hy” and “cyrchu,” to go,—frequented.

Ilyhud.—From “hy” and “hud,” fascination,—easily fascinated.

Ilynod.—From “hy” and “nod,” a mark,—notable.

Ilyson.—From “hy” and “son,” sound,—renowned.

- Hyspys.—From “hy,” and the verb “spio,” apparently the same as the Latin “scio,”—known, knowing, “gwr hyspys,” a cunning man, a conjurer.
- Hyder.—From “hy” and “der,” trust, confidence.—“Der” is cognate with the Greek “*θαρ-ρος*,” English, “dare.”
- Hyblyg.—From “hy” and “plyg,” a fold; Latin “plica,” Greek “*πλεγμα*.”—“Hyblyg” is translated flexible, easily bent or twisted.
- Hyborth.—From “hy” and “porth,” subsistence,—easily supported.
- Hybryd.—From “hy” and “pryd,” form, beauty, season, &c., &c. It is more commonly met as “Hyvryd,”—translated beautiful, delightful.
- Hydraidd.—From “hy” and “traidd,” penetration, pervasiveness.—The root appears to be “trwy,” the same word as the English word “through,” whence “treiddio,” to go through, to pervade.
- Hydwyll.—From “hy” and “twyll,” deceit, something hollow. —“Hydwyll” is translated easily deceived.
- Hydyn.—From “hy” and “dyn” tension, from “tynu,” cognate with the Latin “tendo,” Greek “*Τεινω*.”—“Hydyn,” easily drawn over, the contrary of “Cyndyn.”
- Hyddawn.—From “hy” and “dawn,” a gift—peculiarly applied to intellectual power and spiritual endowments. “Hyddawn” may be translated “highly gifted.”
- Hyddysg.—From “hy” and “dysg,” learning,—apt to learn, docile.
- Hyved.—From “hy” and “med,” a reaping, or mowing. The Latin “meto” corresponds with it. September is called “mis mêdi,” “reaping month.” “Adved” as well as “hyved,” is translated ripe, fit for reaping.
- Hyvedr.—From “hy” and “medr,” skill,—very skilful, and inventive.

Hyvriw.—From “hy” and “briw,” a bruise, a break, a fracture.—“Hyvriw,” all to shatters, easily crumbled, friable.

Hyfordd.—From “hy” and “fordd,” a road easily traversed.—Hence the verb “Hyforddu,” to teach the right way, to place a person on the right road, and guide him thereon.

“Rhy,” an inseparable prefix, adds intensity and activity to the root. Thus—

Rhyallu.—From “rhy” and “gallu,” power,—superior. “Holl” “alluog,” Almighty.

Rhydaer.—From “rhy” and “taer,” bold,—too bold, presumptuous; see “hyder.”

Rhyeni.—From “rhy” and “geni,” birth;—same as the simple.

Rhyesgyn.—From “rhy” and “escyn,” to ascend;—“escyn” and “discyn” correspond in form with “ascendo” and “descendo” of the Latins, but not in power. *e.g.*, “Gor-escyn” means to conquer, and “gor-escynwr” is not only a conqueror, but one who legally enters upon the possession of an inheritance.

Rhyvaint.—From “rhy” and “maint,” size,—excess in size.

Rhyvas.—From “rhy” and “bas,” low, base, a shallow,—very low, or very shallow. “Bastard,” from “bas,” and “tardd,” spring, source, is derived from this root.

Rhyvedd.—From “rhy” and “medd,” possession,—a valuable, a rarity, a wonder, a miracle.

Rhyvel.—From “rhy” and “bel,” war. The same as the Latin “bellum.”—

Rhyged.—From “rhy” and “cêd,” a treasury,—bountiful.

Rhygant.—From “rhy” and “cant,” a circle, a circumference;—the same as “Rhy-gylch,” the outmost circle.

Rhygel.—From “rhy” and “cel,”—secrecy.

Rhyhyder.—From “rhy,” “hy,” and “der,”—extreme confidence.

Rhylas.—From “rhy” and “glâs,” blue,—exceedingly blue.

Rhyle.—From “rhy” and “lle,” place,—presidence, superior station.

Rhywyl.—From “rhy” and “gwyl,” a look-out,—a sharp look out.

Rhywynt.—From “rhy” and “gwynt.” English, wind; Latin, “ventus,”—a storm, a hurricane.

“Try,” is also used in the same manner as “rhy,” It may be a contraction from “trwy,” the preposition, corresponding in form and power with the English “through.” It certainly is the same word as the French “trez.”

Trybwyll.—From “try” and “pwyll, reason,—sagacity.

Trydan.—From “try” and “tân,” fire—the electric fluid, pervading heat.

Trydon.—From “try” and “tôn,” a tone, or tune—in full tune, well toned.

Trylev.—From “try” and “llev,” a call, a cry,—a loud call.

Trylew.—From “try” and “glew,” quick, corresponding with the English word “clever,”—“gwr-glew,” a clever man, “trylew,” very clever.

Trylaw.—From “try” and “llaw,” a hand,—very handy, dexterous.

Trylen.—From “try” and “llen,” literature.—It means a thorough literary education.

Trylwys.—From “try” and “glwys,” brightness, glory, secondarily holiness.—“Trylwys” is translated “very holy.”

Trywel.—From “try” and “gwel,” a vision,—thorough perspicuity.

Trywydd.—From “try” and “gwydd;” it must originally have meant thorough knowledge, but latterly it past to signify the knowledge obtainable by tracing the scent, by investigation, and hunting out. Hence “trywyddu,” to trace by the scent, vid “ol,” and “holi.”

“Ym,” is a prefix with peculiar power; it makes the verbs and verbals to which it is prefixed reflective, so that they answer, in a great measure, to the verbs of the proper middle voice of the Greeks.

Ymadnabod.—From “ym,” “ad,” and “nabod,” to know, — to know oneself, answers in meaning to the “Γνωθι σεαυτον” of the Greeks.

Ymadred.—From “ym,” “ad,” and “rhed,” a run—it means a self-return, a returning to oneself.

Ymadwedd.—From “ym,” “ad,” and “gwedd,” form,—it differs not in meaning from the preceding word.

Ymatgov.—From “ym,” “at,” and “gov,” memory,—self-recollection.

Ymattal.—From “ym,” “ad,” and “dala,” to hold,—self-restraint.

Ymatteb.—From “ym,” “ad,” and “eb,” or “heb,” a word,—a mutual answer.

Ymbalvalu.—From “ym” and “palvalu,” to use the “palv” (hand) in groping where a man cannot see :—“palv” corresponds with the Greek “παλαμη,” and the Latin “palma;”—“palpare” agrees in meaning with the verb “palvalu.”

Ymball.—From “ym” and “pall,” a failure—a self-failure.

Ymbedu.—From “ym,” and “pêd,” the old word for a foot, corresponding with the Latin “ped-is.”—In Welsh, we have “trybedd,” a tripod, “pedol,” a horse-shoe, “pedyd,” infantry, “peditatus. Ymbedu” is used to describe the movement of an army when it takes to its feet, and places itself in battle order.

Ymdaraw.—From “ym” and “taraw,” or “taro,” to strike—mutually to strike, to fight it out, to fare in a struggle. “Taro,” corresponding with the root of the Greek verb “*Τιτρωσκω*,” has innumerable derivatives, such as “Taran” the thunder-bolt, “Tarw,” a bull, Greek “*Ταυρος*,” Latin “*Taurus*,” &c.

Ymdo.—From “ym” and “toi,” to cover,—a self-covering, see *ando*

Ymdori.—From “ym” and “tori” to break,—“to cut oneself.” “Tori” is the root of the Latin words “*torreo*,” to break up by either extreme heat or cold, “*Torrens*,” a breaking water, *Torris*, a fagot, or consuming brand.

Ymddifyn.—From “ym” and “difyn,” answering to the Latin “*defendo*,” as “*discyn*” does to “*descendo*.”—“Ymddifyn” is self-defence, and “ymddifynva” is a fortress, a strong-hold. The Latin “*fendo*” means to strike, and in the Cymraeg, “fon,” plural “fŷn,” are the instruments of striking, as “fon-ddwybig,” a quarter-staff, literally a “fon” with two pikes, and “fonwayw,” plural “fynwewyr,” spears and javelins.

Ymddigelu.—From “ym,” “di,” and “celu,” to conceal,—to reveal oneself, of which “ymddirgelu,” to secrete oneself, is the contrary.

Ymgadw.—From “ym” and “cadw,” to keep,—to guard oneself. “Cadw” is the root of many Latin words, such as “*cadus*,” a box, a cask, a hamper. “*Catena*,” “cadwyn,” a chain, “*catinum*,” a dish, etc.

Ymcydgori.—From “ym,” “cyd” and “cor,” a choir, a church,—to unite in congregations.

Ymgvyvanu.—From “ym” and “cyvanu,” to make whole,—“to heal oneself.” The contrary of “ymddivanu,” to make oneself to vanish.

- Ymgyvrin.—From “ym,” “cyd,” and “rhin,”—a confederacy.
- Ymgyvred.—From “ym” and “cyvred,” comprehension,—self-comprehension. See Cyvred
- Ymhaeru.—From “ym” and “haeru,” to assert boldly, to stick to the point—corresponds with the Latin “haereo” in form.
- Ymlogi.—From “ym” and “llogi,” to hire,—“to hire oneself,” to take service; “cyvlog” is the word for wages mutually agreed upon. It agrees both in form, and partially in power, with “locare,” and “collocare,” to let to a contractor.
- Ymmod.—From “ym” and “môd,” motion. Hence come “diymmod,” not to be shaken, steadfast, and “ymmodolion,” moveables.
- Ymoedi.—From “ym” and “oed,” time, age,—“to delay oneself,” “oedva,” a time fixed upon, a place of meeting, “oedran,” (from “oed,” and “rhan,” a portion,) “time of life.”
- Ymgyd.—From “ym” and “cyd,” union.—Hence “ymgyd ár nevol,” “heavenly communion.”
- Ymovni.—From “ym” and “ovni,” to fear,—“ovn,” fear, seems to be the same word as the Greek “οκν-ος.”
- Ymovyn.—From “ym” and “govyn,” a demand. “Govyn” is compounded of “go,” the prefix, and “myn,” the mind, or will. Hence the longer forms “govuned,” and “dymuned,” a wish, or demand. “A vyno Duw a vydd,” “What God wills, will be.”
- Ymrhwydd.—From “ym” and “rhwydd,”—same as “ymre,” and “ymread,” procreation, confluence, material conflux.
- Ymryson.—From “ym” “rhy” and “son.”—“Rhyson,” violent noise, or sound and “ymryson,” a stormy quarrel, a violent contention.
- Ymseddu.—From “ym” and “sedd,” a seat,—to seat oneself.

The main object of the foregoing list of words, with their analysis, is to prove to every unprejudiced reader, the identity of most of the roots in the Cymraeg, with their cognates in the Greek, Latin, and Teutonic languages. To give them with their prefixes was thought to be more satisfactory, as it would show that the identity was no chance result arising from a mutual "commercium" of languages, but an original fact, antecedent to what may be called the dispersion of the nations, and the gradually increasing variety of their dialects. It was thought advisable by this preliminary list, to present as it were, a case of "prima facie" evidence in favour of the more important analysis of the words examined in the following chapter.

CHAPTER V.

WORDS CONNECTED WITH EXISTENCE, INTELLECT,
AND THE SENSES, AS RESPECTS THEIR ROOTS,
COMPOUNDS, AND DERIVATIVES.

IN the Cymraeg, the substantive verb is based upon the personal pronouns, which in their simple and primary form are as follows :—

mi, ti, ev, or ve, and hi. ni, chwi, hwynt, and hwy.

By a reduplication they become

myvi, tydi, eve, and hihi. nyni, chwichwi, hwynt-hwy.

“Mi” and “ti,” when servile, are changed into “vi” and “thi,” the more frequent form in which they meet the eye and strike the ear. What the root was to which these pronouns are affixed, we know not. It might be of various forms. The present of the substantive verb is thus formed : —

“wyv” or “wyvi” “wyt” or “wyti” “yw” or “ywe.”
“ŷm” or “ymni,” “ŷch” or “ychwi,” “ŷnt” or “y-hwynt.”

Compare the Greek .—

“εἰμι,” “εἷς” or “εἰ,” “ἐστί,” “ἐσμεν,” “ἐστε,” “εἰσι” for “εἰσιτι.”

And the Latin .—

“Sum,” “es” “est,” “sumus,” “estis,” “sunt.”

It is to be observed that the regular form of the substantive verb from this root ends here. Before a future was found, another root was introduced, and its primary form is equally doubtful.

“Av,” I will go, made up of the root, and “vi.”

“Ai,” or “ei,” thou wilt go, seems to have lost its pronoun, though we can still say, “a ei di,” wilt thou go.

“â” and “eif,” he will go; “â” seems uncompounded, but “eif” evidently retains the “f;” of “ve.” “Eif” is the commoner, although “â” is the more elegant form of this word. Scholars have in vain attempted to proscribe “eif” as a barbarous provincialism.

awn, “we will go,” compounded of the root, and “ni.”

Ewch, “ye will go,” compounded of the root, and “chwi.”

ânt, “they will go.” compounded of the root, and “hwynt.”

Compare the Greek “*εμμ*,” “I will go,” with this form, and the Latin.

“Ibo,” “Ibis,” “Ibit,” “Ibimus,” “Ibitis,” “Ibunt.”

Again, we have a second form of the substantive verb in “Bydd,” pronounced like the English verb “to breathe,” without the “r.” “Bydd,” also anciently written “bi,” is undoubtedly cognate with the English “to be,” “beth,” and its numerous relatives in all languages. The future tense in the “Cymraeg” is formed by prefixing “bydd” to the different terminations of “av,” thus,

| | | | | | |
|--------------------------|------------|--------|-----|------------|---------------|
| “Byddav,” | made up of | “Bydd” | and | “av,” | I will be. |
| “Byddi | | do | | and “ei,” | thou wilt be. |
| “Bydd” or “byddif,” | | do | | and “eif,” | he will be. |
| or without any addition. | | | | | |

| | | | | |
|--------------------|--------|-----|---------|---------------|
| Byddwn, made up of | “Bydd” | and | “awn,” | we will be. |
| Byddwch, | do | and | “ewch,” | ye will be. |
| Byddant, | do | and | “ânt,” | they will be. |

and the future tenses of all the regular verbs are formed on this principle. Thus, from “caru,” to love, root “câr,” a friend, or kinsman, we have

“carav,” “ceri,” “câr,” or “cerif,” “carwn,” “carwch,” “carânt.”

From “oes,” “he is,” which, under certain limitations, can be used for “yw,” comes apparently “oedd,” he was, which is thus formed :—

Oeddwn, I was, from “oedd” and an unknown affix.

Oedit, thou wert, from “oedd” and “ti.”

Oedd, he was.

Oeddym, we were, from “oedd” and “ym,” we are.

Oeddych, ye were, do and “ych,” ye are.

Oeddynt, they were do and “ynt,” they are.

“Ym,” “Ych,” “Ynt,” are also written and pronounced “em,” “ech,” “ent.”

With this latter form may be compared “mae,” also used within certain limitations for “yw.” It seems to be connected with “ma,” place, as “oes,” with the same word signifying *time*. Thus, “mae ev,” ? where is he, ? may be answered, “yma,” here, in this place. The third plural is “maent,” “maent hwy,” they are. “Sydd” or “Sy,” pronounced “see,” is another verb substantive which is used in the present tense with all the persons, as—

“vi sydd yma,”

It is, I am here, &c.

evidently cognate with the Latin “sit,” “sint,” “sunt,” &c.

The present perfect seems to be derived from “Bydd,” as “bû,” “he has been,” pronounced “bee,” thus :—

Bum, I have been, compounded from “mi” and “bû,” in a servile position “vû,” as “mi a vûm yno,” I have been there.

Buost or Buaist, thou hast been, made up of “bu,” “es,” and “ti.” “Ti a vuaist,” thou hast been.

Bu, he has been. The third person singular often appears as the root of the verb.

Buom, we have been, made up of “bu” and some form of “ym” or “em.”

Buoch, ye have been, made up of “bu” and some form of “ych” or “ech.”

Buont, they have been, made up of “bu” and some form of “ynt” or “ent.”

Compare the Latin,

“Fu-i,” “Fu-isti,” “Fu-it,” “Fuim-us,” “Fuist-is,” “Fu-erunt.”

And the Homeric,

“*φνν*,” “*φνς*,” “*φν*,” “*φνμεν*,” “*φντε*,” “*φνν*.”

The Latin and the Cymraeg display a still greater similarity in the several forms of the pluperfect subjunctive. Thus :—

Cymraeg.—“Pe buaswn,” “pe buasit,” “pe buasai.”
“Pe buasem,” “pe buasech,” “pe buasent.”

Latin.—“Si fuisset,” “si fuisses,” “si fuisset.”
“Si fuissetus,” “si fuissetis,” “si fuissent.”

The imperative mood is identical with the future.

“Bydd,” be thou. “Byddwch,” be ye.

With this peculiarity that the third person of the

future does duty for the second person imperative. So also in the regular verb,

“câr,” he will love, indicative.

“câr,” love thou, cerwch, love ye.

“Bôd,” the infinitive in a single form for all tenses, is one of the most important words in the language, and at once necessarily connects existence with locality. It is generally translated as a verb, “to be,” “to exist,” and as a substantive, “a being,” or “existence,” also “a dwelling,” or “a place of existence,” also “a station in life.” Thus “Bôd Edern,” “Bôd Eon,” “Bod Organ.” The mansions or abodes of “Edern,” “Eon,” and “Organ.” “Havod,” a summer residence, from “Hav” and “bod.” In “Havdre,” “tre” replaces “Bôd.”

The conception of any “bod,” without a relation to place, is not to be realised by the human mind. If it thinks anything existent, it must think of it as existent in some place. Hence, in the Cymraeg, the double meaning of “Bod,” both existence and place.

The Cymraeg has no simple participial form under this verb. “He is existing,” is expressed by the form “Mae eie yn bod.” “He is in existence,” which is in truth a very expressive predicate.

Among the most striking characteristics of the Cymraeg is the numerous class of verbs compounded of “bod” and various prefixes, and strictly following the forms of the simple substantive verb, of which class these are leading examples.

Canvod
 Hanvod .
 Darvod
 Gorvod
 Cyvarvod
 Dyvod
 Nabod
 Gwybod

And first of “canvod,” immediate or intuitive perception. Fortunately for the right view of things, in the Cymraeg the senses and the intellect have their own separate terms, both general and particular. From the root “syn,” cognate with English “sense,” Latin “sensus,” spring—

| | | |
|---|---|--------------|
| Syniad | } | Sensation. |
| and | | |
| Syniant | | |
| Syniedig—The sensible ; comprehended by the sense. | | |
| Syniawl—The sensible ; able to comprehend by the sense. | | |
| Synioldeb | } | Sensibility. |
| and | | |
| Syniolder | | |
| Cam-syniad—A wrong sensation. | | |
| Ym-syniad—Reflective action of the sensitive power. | | |
| Cyd-seiniad—Consent ; “consensus.” | | |

It cannot be denied that these words are often, in common use, applied to the operations of the intellect, but still they are valuable whenever precision of speech is necessary respecting the classes of thought represented by the Greek “αισθητα” and “νοητα.”

“Syn” and “synu” have a peculiar meaning, which expresses the stupefaction which ensues when

the sensation is overpowering—so strong as for the moment to depose the reasoning power. In this sense “synu” agrees in form with the English verb “to stun,” or “to be stunned,” and the Latin “attonitus,” represents the same effect as the consequence of the loud roar of thunder. “Syn” is compounded with “gwyr,” a very anomalous word, which signifies “he knows.” Hence “synwyr,” plural “synwyrâu,” the favourite appellation for good or common sense, in opposition to sensation or the mere affection of the senses. Dr. Pughe translates “synwyr” rational sense, and quotes a line from an ancient poem, which says :—

“Nid o son y daw synwyr.”

“Not from sound will the “synwyr” come.”

The five senses have also their special terminology, as “gwel,” sight, sense of seeing, “visus,” whence spring—

Gweled—To see.

Gwelediad

and

Gwelediant

Gweledig—Visible, seen.

}

A view or vision.

And “clyw,” the sense of hearing, whence spring—

Clywedawg

and

Clywedig

}

Audible, sonorous, heard.

But it should be remarked, that “clywad” and “clywed” have both a general and particular meaning, and are applied to express the action of every

sense but sight. Hence “clywed blas,” to taste; “clywed dolur,” to feel a pain; “clywed llais,” to hear a voice. On a similar principle, the Greek words “*αιω*,” “*αισα*,” “*αισθανομαι*,” and “*αισθησις*,” seem to be derived from the Homeric “*αιω*,” I hear; and hence the Greek doctrine, that “*νους*” was more intimately connected with what was heard than with what was seen.

“Chwaeth,” taste or savour, whence spring—

Chwaethiad—A savour.

Chwaeth—Palatable.

Chwaethu—To taste.

Chwaethedig—Sensible to the taste, tasted.

“Archwaeth” and “Blâs” are used in a similar manner, and it is remarkable that the Cymraeg has no example of the abuse of language, such as is seen in the Latin words “sapere” and “sapientia,” and the English expression, “a man of taste.”

And “arogyl,” the sense of smell, a scent or odour, whence come—

Arogli—To smell, or to emit an odour.

Arogliad—The sensation of smelling.

Arogledd—Odour, scent, or smell.

Arogleddig—Capable of being smelt, endued with the power of smelling, smelt.

The words for taste and smell, in the Cymraeg, are sometimes confounded, both in an objective and subjective sense, with each other. Thus “sawyr,” or “sawr,” identical with the Latin “sapor,” English “savour,” is used indifferently, to express both taste and odour, and the words themselves generally mean

that a steam or blast arising from some external object, strikes the organ and causes sensation. Hence “gwynt,” the wind, is a common word for scent, or odour.

And, lastly, “Teimyl,” the sense of feeling, whence come—

| | | |
|--|---|------------------------------|
| Teimliad | } | The sensation of feeling, or |
| Teimledd | | |
| and | | |
| Teimlad | | |
| Teimladawl—Of a feeling nature. | | |
| Teimladwy—Capable of being felt, and of feeling. | | |
| Teimledig—Being felt, being touched. | | |

The numerous compounds are used to express not only the sensations proper under this head, but what are called in English the finer feelings, the internal emotions; hence “ymdeimlad,” the feeling within oneself; “cyd-deimlad,” a fellow-feeling, sympathy. There is also another word in the Cymraeg connected with touch, which requires illustration. This is found in four forms in our dictionaries, as—

Cyhwrdd.
 Cyvwrdd.
 Cyfwrdd.
 Cwrdd,

It is compounded of “cyd” and “hwrdd,” an impulse or impact. It is apparently the root of the English words “to hurt,” and to hurtle; “Ymhwrrdd,” to make a mutual assault, such as when two rams meet. Hence the common name of a ram in Cymraeg is “Hwrdd.” “Cyhwrdd” and “cyvwrdd” mean, therefore, first, collision between two bodies

and, secondly, that modification of touch, if a modification it can be called, rather than a separate sense, by which the mind is made aware of an external object which resists or comes in collision with its bodily organs. Sir William Hamilton thus describes the feeling and the process—"When I am conscious of the exertion of an enorganic volition to move, and aware that my muscles are obedient to my will, but at the same time aware that my limb is arrested in its motion by some external impediment. In this case, I cannot be conscious of myself, as the resisted relative, without at the same time being conscious of being immediately percipient of a not-self as the resisting correlative. In this cognition there is no sensation. * * I simply know myself as a force in energy, the not-self as a counter-force in energy."

"Cŷnt cyhwrdd dau ddyn na dau vynydd."

"Sooner will collide two men than two mountains."

In the corrupted form of "cwrdd," it retains two cognate significations; thus, "cwrdd a vi" may be equally translated "touch me," or "meet me;" "Tŷ cwrdd," a meeting-house."

The future indicative of all the verbs of sense are formed by simply adding the verb of motion to the root, as—

| | | | | | |
|-----------|---|---|---|---|------------|
| Syniav | . | . | . | . | Syniant |
| Gwelav | . | . | . | . | Gwelant |
| Clywav | . | . | . | . | Clywant |
| Teimlav | . | . | . | . | Teimlant |
| Chwaethav | . | . | . | . | Chwaethant |
| Aroglav | . | . | . | . | Aroglant |

While “Canvod” and its cognates add both the verb of existence and motion to make the same future, as—

“Canvyddav,” “canvyddi,” “cenvydd,” “canvyddwn,”
“canvyddwch,” “canvyddant.”

And express their perfect tenses by the persons of “Bum,” as—

“Canvum,” “canvuost,” “canvu,” “canvuom,” “canvuoch,”
“canvuont.”

The root of “canvod” must, therefore, be undoubtedly “can” or “cen,” the same root as the English “ken,” signifying both knowledge and sight, but sight only, in as far as it is a synonym for knowledge. With a Scotsman, “I do not *ken*,” is always equivalent to I do not know, as the phrase beyond mortal “ken” means “beyond the cognisance of mortals.” In the present tense indicative, we have “canwyv,” “I perceive,” and “cenyw,” “he will perceive;” even “cên” itself is used for “canvu,” he perceived.

“Nid hawdd canvod a vŷdd.”

“Not easy to perceive what will be.”

i.e., the future, and—

“O ganvod y gwybodau y tardd serch.”

“From the perception of the sciences will spring ‘serch.’”

Hence to discover, to perceive first, as

“A ganvu America.”

“Who discovered America?”

These are derivatives :—

| | |
|---------------------|----------------|
| Canvodiad | perception |
| Canvodadwy | perceptible |
| Canvodrwydd | perceptibility |

It would be easy to show that the roots of most words signifying knowledge in the Greek, Latin, and English languages are these, “can,” or “cen,” which in the Gwyddeleg and the Cymraeg, signify a head or source. It takes a softer form, as in “γεν,” the root of “γν-ωσμαι” and the Homeric “γν-ω,” “He knew,” and is represented in Latin by the “n” alone in “nosco” and “novi,” although we know from their compounds that the “G” had only fallen into disuse, as practically the “K” has done in the English “know,” pronounced “no.” Probably “νοῦς” has suffered a similar contraction, as may be inferred from the still surviving “αγνοια.” It is also curious that the Socratic theory, which made “γνωσις” only a mode of “γεν-εσις,” can be illustrated from the close connection between the Latin words “nascor” and “nosco,” whence sprung “nati” and “noti,” in older form “gnati” and “gnoti,” as may also be seen in “cognati” and “cogniti.” Two compounds of “Canvod” are—

| | |
|---------------|-------------------------------------|
| Arganvod . . | a clear perception |
| Dirganvod . . | a true perception; from “dir,” true |

These strictly retain the proper meaning of the simple, and describe the operation by which the “ego” becomes immediately sensible of the “non-ego,” as perception accompanies sensation, where the object is material.

The second word, "Hanvod," presents great difficulties, as the idea represented by it is not easily ascertained. As a noun, it is translated by Pughe "existence, being, essence." — The very words which we find under the simple "Bôd."—As a verb, he translates it "to be, to exist, to become existent, to proceed from, to descend." The root "Han," which Dr. Davies had seen twice in its uncompounded state, and which he regarded the same in meaning as "Hanes," may be illustrated by the latter word, which Richards thus explains, "Hanes," "history, a narrative, an intelligence, also the being or existence of a thing, also knowledge and invention of a thing."

As a noun, it seems to me to intimate that there was a state of existence, "whence flowed in an unbroken series, the long procession of all."

"Quae sint, quae fuerint, quae mox ventura trahantur," and which it would need a Proteus to unravel.

"Mor athrist ydyw ein bod ni wedi bychanu a dwyn mor isel ein eneidiau, y rhai a hanasant o'r nev."

"How sad it is that we have degraded and brought so low our souls, which originally proceeded from heaven."

We can say, in a particular sense, "O vrenhines i'th ganwyd," from a queen you were born; but the phrase, "O vrenhinoedd i'th hanwyd" would be "from kings you derive your origin."

The future is equally described by the word, for we

can properly say “hanvyddav,” “I will become,” and “eve a hanvydd gwaeth,” “he will become worse.” In this sense, it is rarely, if ever, used to describe any *material* change, either for the better or the worse. Its derivatives are very numerous and more intelligible, as—

Hanvodiad . . . a becoming existent

Although it is difficult to distinguish the peculiar force of such a word when thus used. “Duw a voler yn e'i briodolderau sev e'i hanvodiad er tragwyddoldeb ac hyd yn eithav tragwyddoldeb.” God is praised in his properties, his “hanvodiad” since tragwyddoldeb to extreme, “tragwyddoldeb” (eternity). The word seems to add to the idea of eternal existence, which may be conceived as stationary, a certain movement from an unlimited past to an unlimited future. Pughe translates the theological expression “yr undawd hanvodawl,” the hypostatic union, without any authority. As he also gives the word “hypostasis” as the sole translation of “hanvoldoldeb” and “hanvodoled.” There seems to be no class of words in any western language which will adequately express “hanvod” and its derivatives, such as—

Hanbwyl
Hanred
Gohanred, &c.

The idea of materiality is absolutely excluded where “Hanvoldoldeb” is predicted of the Godhead.

Darvod, an end, a cessation from existence.

“Mae e gwedi darvod,” he is after existence, or existing, *i.e.*, “he is dead.” The verb is translated by Pughe “to cease to be, to conclude, to finish.” The meaning of the root “dar” in this compound is uncertain. We have “dâr,” an oak, and “y dar,” the thunder-bolt, and “dar,” a prefix of ambiguous power. In some respects, the simple and compound may signify the same, as “bu iddo vyned” and “darvu iddo vyned,” it happened to him to go, “darvu am dano,” he is dead. “Troia a vu,” “Troja fuit.”

“Darvu megys ar dervyn
Y dydd, velly dervydd dŷn.”

“The day has ceased, as it were, at a terminus, and so man will cease to be.” See “diwedd.”

Gorvod, the fourth word, is more intelligible. Its root “gor” indicates superiority ; whence “gorau,” the best, answering in meaning to the Latin “supremus.” Thus “Gorvyddav,” “superabo,” I will vanquish or subdue ; but the more common meaning of the word is action under compulsion, whether that be a necessity or moral and legal obligation, as “gorvod ciliaw,” compelled to give way, “gorvod credu,” bound to believe, “gorvod marw,” sure to die. It passed to express the compulsory obligations of law, as “gorvod gweithred,” to make satisfaction for damage done, &c. Pughe translates “gorvod,” “the state which impels obligation and submission, necessity.” “Bod” and “gorvod” are often conjoined, and seem to indicate not only absolute exist-

ence, but the laws within which its action is limited. From it we have a long family of derivatives, such as—

| | | | |
|-------------|---|---|---------------------------|
| Gorvodadwy | . | . | superable |
| Gorvodedig | . | . | vanquished |
| Gorvodiad | . | . | compulsion |
| Anorvodadwy | . | . | insuperable |
| Anorvodedig | . | . | not vanquished |
| Anorvodiad | . | . | an escape from compulsion |

Cyvarvod, the fifth word, is compounded of the three roots “cvy,” “ar,” and “bod.” “Arvod” literally means “on being,” or “close to being,” and is translated by Pughe, “convenient time,” opportunity, “occasion.” “Rhaid arvaeth cael arvod,” “a purpose must have its ‘*καιρος*,’ its nick of time.” “Arvod” has no corresponding verb from the same root, except “cyvarvod.”

“Cyvarvod,” as a noun, means the point where two or more converging lines meet ; as applicable to mathematical diagrams as to physical concurrents. It is equally applicable to a warlike encounter, and to a peaceable convention. Hence “cyvarvod cedwyr,” the warrior’s shock of battle, and “Ty cyvarvod,” the peaceful meeting-house. In the older writers, it is used in the sense of the Latin impersonal verbs “accidit” and “contigit,” as “cyvarvu iddo ymweled ai vam.” “He happened to visit his mother.” Its derivatives are neither numerous nor important. “Cyvarvodawl” is translated conventional.

“Dyvod is compounded of the prefix “dy” and “bod.” Pughe translates it “to be, to come to pass,

to become." It is very irregular, and partly borrows its tenses from a root cognate with the thema of the Greek "δευτε," "come ye on," of which the future tense is in common use, as—

"Deuav," "deui," "daw," "deuwn," "deuwch," "deuant."

But these forms never bear any other signification than that of the Latin "venio." But the verb "dyvod" borrows the terminations of the substantive verb. Thus "dybum," "I have come, or have been." "Dyvu," or "dybu," "he has been, or he came." Thus "dilyw a ddyvu dydd brawd a ddyvi," which might be adequately translated "the deluge has been, the judgment day will be." The remark may be repeated which has been made before; that the ancients used "bi" instead of "bŷdd," as above, where a "ddyi" is used for a "ddvydd," and Taliesin writes "nid vu, nid vi ei cyveisor." "There has not been, nor will there be his equal." The same "dy," which is the prefix in "dyvod," is also prefixed to "darvod," as "dyddarvod," without adding to the power. Hence we have not only "dervi" for "dervydd," "advi" for "advydd," "deuvi" for "deuvydd," but also "dyddervi" for "dyddervydd."

Again, "Handdyvod," compounded from "Han" and "dyvod," is used with the same power as "Hanvod;" as "Handvyddi," thou wilt become," "Handvydd," he will become.

Among other compounds of "bod," we have

the verb “cydvod,” to be together, and its nouns “cydvod,” “cymmod,” and “cyvod ” and “cysbod.” “Cysbod ” has, however, a peculiar meaning, signifying not only co-existence, but also suffering, with derivatives,

| | |
|---------------------|-----------|
| Cysbodawl | endurance |
| Cysbodiad | suffering |

all originally signifying a being together. “Cyvod ” is supposed to have acquired a secondary meaning, equivalent to a rising, whence “cyvodi,” to rise ; but “adgyvodi,” and “adgyvodiad,” which are generally translated “to rise again,” and the “resurrection,” may be more faithfully rendered “to be together again,” “the reunion of what was separated.” We have also “dadvod,” as in the following maxim, “nid bod ond yr hwn nis gellir dadvod arno.”

“There is no real being except that which cannot have a re-being, and that is God.” And “advod,” both as a noun and verb, as “advod,” a second being or existence, and “exist again,” as “advyddav, Nav” “I shall exist again, Lord.”

“Clybod ” may also be added to the compounds of “bod,” perhaps on the principle that the “clyw,” the sense of hearing, had comprehended under it all the senses but sight, and was, therefore, more honourable. “Nabod,” and its compound “ad-nabod,” are postponed for future examination.

Lastly, we have to examine “Gwybod,” the most interesting if not the most important word in the list. With respect to its composition, I shall, at the present point of the question, assume that the prefix “Gwy” (pronounced gwee) is a merely

contracted form of “Gwydd” (pronounced Gweeth) on the same principle that “Bydd” (pronounced beeth) was contracted into “bi” (pronounced bee). It will, therefore, be necessary to understand the various meanings of this root. “Pwy a amgyvred gwydd,” “who can understand ‘gwydd?’” says Taliesin, and undoubtedly the question needs an interpreter ; nor among various meanings is it easy to fix upon a primary. Here, however, follow the three most important—

| | |
|---------|--|
| Gwydd . | . trees, shrubs, wood, greenwood, timber, weeds |
| Gwydd . | . presence, sight, knowledge |
| Gwydd . | . a wise man, a sage |

And first of “Gwydd,” trees, shrubs, as “gwynwydd,” “vineta,” “Rhoswydd,” “roseta.” Hence the adjective “gwydd,” “woody,” wild, silvan, savage, as “tir gwydd,” bush land, land untilled, “Gwyddvil,” “a wild beast,” hence “Gwyddaw,” “to get overgrown with wood.” The older poets conjoin “Gwellt,” grass, with “Gwydd.” Thus, Taliesin, “Bum ymghaer velenydd yt gryssyntg wellt a gwydd,” “I have been in Caervelenydd, there hastened “gwellt,” and “gwŷdd,” to form a convention of trees.

From “gwydd,” wood, came “gwydd-arad,” a plough, a wooden plough ; “gwydd,” a weaver’s loom, and “gwŷdd,” a wooden tablet to write upon, as—

“Llawer arver a orvydd
Llun ei gorf wrth ddarllain gwydd.”

“Many a shape will assume
His bodily form while reading ‘gwydd.’”

It has been disputed whether “gwydd,” with this meaning, was derived from “gwydd,” trees, supposed to have served as representatives of an alphabet, or from wooden staves and tablets. It is curious that “gwydd,” in this sense, and the Latin “liber” and “codex,” and probably the Saxon “book” had all their origin in trees and their materials.

| | | |
|--------------|-------|-----------------------------------|
| “Gwydd” | . . . | presence, sight |
| “Gwyddaw” | . . | to become perceptible, or visible |
| “Ynghwydd” | . . | in presence of |
| “O’m gwydd,” | . . | from my sight |

The two last vary in common pronunciation from the preceding, but the ancient, and even modern poets, prove the identity of the two thus:—

“Beirdd ai gwawd beraidd i w gwydd,
Berw llawn a bair llawenydd.”

From “gwydd,” presence, also present time, comes “gwyddva,” a place of presence, an eminence where bardic meetings were held, an artificial mound or tumulus, from which speeches were made, and instruction publicly given. Divine worship was as habitually celebrated in Britain by all the Celtic races on the mount and on high places, as under the oriental skies. Hence “Ben-na-di,” the hill of God (now Benledi), and “Dun-ira,” the mount of prayer and praise in Scotland, and the highest point of the “Eryri” range is still called “Yr wyddva.” From the secondary meaning came a third, by which a burying-place, and a sepulchre, or tomb, obtained the name of “gwyddva,” probably because bodies were

interred in “bergs,” “burrows,” “tumuli.” In more ancient times the “carnau,” or “carneddau,” of chiefs were often erected on the highest and most conspicuous heights in the vicinity. When the Cymry became Christians, and field-burials ceased, the word still remained, and was transferred to the churchyard cemetery. Thus a law of Hywell decides a doubtful question, by saying, “Let her bring her son to the church where his ‘wyddva’ may be.”

“Gwyddvan,” “gwyddle,” and “gwyddgrug” are used equally with “gwyddva;” and Mold, in Flintshire, called by the Normans “Mont-haut, “Mons Altus,” is to this day called by the Cymry “Y wyddgrug,” the conspicuous mount.

From “Gwydd,” knowledge, come

Gwyddad.—An attainment of knowledge.

Gwyddain.—A source of knowledge.

Gwyddawl.—Full of knowledge, wise.

Gwyddawr.—A rudiment, plural “Gwyddorion” and “Egwyddorion.” The elements of knowledge, from the elements of Euclid down to the hornbook, equally called “Egwyddorion.” Hence the verbs “Gwyddawr” and “Egwyddori,” to give knowledge and primary instruction.

Gwyddbwyll.—Compounded of “gwydd” and “pwyll,” reason, cautious calculation; but should “gwydd” be translated table, then “gwyddbwyll” should be translated the chess-board, or table of cautious calculation. But should “gwydd” be translated “knowledge,” or “science,” then “gwyddbwyll” should be translated “scientific knowledge,” no unlucky epithet for the game of chess, which even Leibnitz wished to elevate into a science. And the

latter is the undoubted translation, as we have the chess-board called "clawr y wyddbwyll," and the chessmen "Gwerin y wyddbwyll," the warriors of the same. It is worthy of note that the game now called "back-gammon" derived its name from the Cymric "Bach-cammwn," "the small contest," probably in comparison with the nobler game of chess.

Gwydd.—A sage, a wise man. We have, also, "gwyddon," and "gwyddion" in the plural, "sages." "Bryn gwyddon," "the mount of the wise men," "nant y gwyddon," the brook of the "gwyddon," and "craig y gwyddon," "their rock," all local appellations in Wales.

There is also a mythical personage called "Gwyddon ganhebon." This epithet is compounded of "can," bright, and "hebon" words. In one triad, he, together with "Hu Gadarn" and "Tydain," the father of song, is described as a regulator of the song and memory of the race of the Cymry, and in another triad, one of the chief works of the Island of Britain, is called "the stones of Gwyddon Ganhebon," on which might be read all the arts and sciences of the world.

Gwydd.—Must also have once existed in the Cymraeg as a third person singular of a verb, for we still find irregular persons from this root, as "gwyddost," thou knowest, "Gwyddon," we know, "gwyddoch," ye know, "gwyddant," they know. But the first person in use is "gwn," instead of "gwyddav" and "gwyr," instead of "gwydd."

And here it may be relevant to state certain facts connected with comparative philology, which deserve

the attention of all lovers of that study in connection with the history of mankind. The first is, that there appears to be an identity between the Cymric word "Gwydd," and the Greek "Ιδη," the more ancient word used to express the thing which was afterwards named "ἰλη," in Greek, and "sylva" in Latin. "Ιδη," "ἰλη," and "gwydd," originally signified "trees" or "wood," and were secondarily used to denominate what is now called "matter," a name borrowed from the Greek "Ματηρ," through the Latin "materia," of which we know little but that it is a "Το αλλο," differing from something in us which constitutes ourselves. This terminology belongs to the Italian school of Philosophers who held that the active and passive principles in nature bore some analogy to a father and mother. But the "magna mater" was especially the Goddess "Δημητηρ," mother earth, "ἡ Μητηρ Ιδαία," the Hellenic myth, which personified the secondary meanings of "Ιδη," "ἰλη," and "sylva." The Latin myths "rhea," "sylvia," and "Ilia," represent the same primary matter, the "μητερα μηλων," the "μητερα θηρων," the "μητερα Τηθων," of Homer.

We know from the testimony of Priscian, that none of the Western languages, with the exception of the Greek and Latin, had case-terminations. We also know that if we can trust to the pronunciation of the present Greeks, "Ιδ" without its termination would be pronounced "eeth," and we also know that in ancient times words with this root, once had a "digamma," which, as a name, can be only applicable

to the Cymric “gw.” Thus the Cymric word “gwin,” pronounced “gween,” Latin “vinum,” retains that “gamma” which the reformers of the Greek alphabet rejected. Thus also the same digamma which appears in its original form in “gwydd,” has no visible existence in modern Greek.

The “digamma” we know was once prefixed to the cognate verb, as seen in the Greek “ειδ-ω,” Latin “video,” I see or know. Hence the ancient “Γοιδαμεν,” “Γοιδατε,” “Γοιδαντ-ι,” or “ασι,” have their comparative representatives in “gwyddom,” “gwyddoch,” “gwyddant.” English scholars should request a modern Greek to enunciate the above words, before they venture to deny their identity with Cymric forms.

We have now to examine a list of words compounded of “gwydd,” with certain prefixes. These are—

Arwydd.
Cyvarwydd.
Rhagarwydd.
Celwydd.
Dedwydd.
Derwydd.
Cywydd.
Tragywydd.

And first of “Arwydd,” compounded of “ar” and “gwydd.” Of the meaning there is no doubt, it indicates the same idea as the Greek words “σημειον, Τερας,” and the Latin “signa, omina.” Hence it is translated, a sign, token, or proof, an ensign, banner, or colours. But we cannot be sure of its specific meaning, as it

might designate something in immediate prospect, indicated by something present. It might be something visible on the face of nature which could be interpreted by the wise, (in both which cases, it would coincide with the Latin “monstrum,” “prodigium,” “portentum,” and “ostentum”), or be certain marks on the “gwydd” rods, divining sprigs, or on the “coelbren,” the omen-stick or staff. Signs and omens were anciently derived from all these sources, and might be generally denominated “arwyddon.” From it are derived—

Cyvarwydd.—Compounded of “cyd” and “arwydd,” a man well skilled in the doctrines of signs and omens, who can go along with them and duly explain them. He is to be classed with the “*μάντις*,” of the Greeks and the “augur” of the Latins. Nor should we wonder if in later days, a “gwr cyvarwydd,” should have become a common term for a rustic “*Τειπερίας*,” the cunning man or conjuror. “Arwyddvardd” was the officer who latterly performed the duty of herald, and recorded arms and pedigrees.

Cyvarwyddaw.—The verb signifies to render skilful, to give experience, to direct or guide.

Cyvarwyddawr.—An instructor, a guider, a director in the sense of a family confessor.

Rhagarwydd.—Compounded of “rhag,” Latin “prae,” and “arwydd.”

And secondly, of “celwydd,” compounded of “celu,” to conceal, and “gwydd,” knowledge. It is impossible to examine the remains of our ancient language without being reminded that it was connected with a system of esoteric secrecy, which

shunned the light and grudged knowledge to the mass of the people, to whom the priest could well address the Horatian phrase,—

“Odi profanum vulgus et arceo,”

and excommunicate the man who might have published the “arcanum,” known only to the initiated. “Celwydd” might therefore have once been a sacred duty, especially as we have in the true reading of a line ascribed to Llywarch Hen, the following definition,—

“Gwaith celwydd yw celu rhin.”

“The work of “celwydd” is to conceal “rhin.”

Now “rhin” was the especial word used to denominate the mysterious secrets which were to be withheld from publication. As the doctrines of the Druids were embodied in gnomic verses, we may be sure that the “rhin” was also committed to verse, and that power was supposed to accompany the knowledge of them. Hence “rhiniau,” the plural, agreeing to a certain extent with the Scandinavian “Runes,” became charms and incantations. At a later period they became sorceries, and as such were condemned by the Christian Church. “Celwydd” suffered a like fate, and is an opprobrious term answering to the English “lie,” the Latin “mendacium.” The refusal to divulge what we know, is regarded by most men as the most venial offence against truth, while “celwydd” has lost its comparative veniality, and now represents “the lie” in its most virulent form.

The history of the word conveys a moral lesson both to individuals and communities,—vide “Rhinwedd.”

“Dedwydd” is compounded of “gwydd” and “ded” or “dad.” This prefix has the same uses and power as the simple “ad,” and corresponds with the English use of the prefixes “re” and “un.” The first meaning therefore is undoubtedly “a re-intelligence, a recovery of knowledge.” Its common and present signification is happiness or a state of bliss. In pursuing this investigation, I have been most anxious to avoid any theories either of my own or of others, and to confine myself to simple analysis. But I here introduce an observation of Dr. Pughe under this word, and leave it to the readers’ judgment. “This word originated in the Bardic philosophy, which represents the human soul, as in progression through all modes of existence, from a lapsed state deprived of all knowledge to the summit of intelligence, which is the perfection of happiness. “Nid dedwydd ni ddyvo pwyll,” “that is not intelligence, should it not be also reason,” says an old adage, but its primary meaning has now nearly passed away. Still “dedwydd,” happy, and “dedwyddyd” and “dedwyddwch,” happiness, are favorite terms, and generally applied in a religious sense. A “dŷn dedwydd” was supposed to possess that knowledge of God of himself and of the visible creation, which made him independent of external aid. “Tri pheth,” (says an old Triad,) “a gaif dyn dedwydd, cariad perfaith, bywyd heddychlon a llawenydd nevol.” “The

‘dedwydd’ will acquire three things,—perfect love, a peaceful life, and heavenly joy.”

Opposed to the “dedwydd” are the “diriaid,” the “degeneres,” from “di,” privative, and “rhi,” race, the ignoble, the villains. A triad describes it as a lovely sight to see a “diriad” become “dedwydd.” And the whole doctrine of “dedwyddwch” and “dirieidi” is expressed in the following passage, ascribed to a Bard of a very early period;—“Ymogel pan voch ddedwydd rhag syrthio yn nirieidi canys gwrthwyneb yw gweled dedwydd yn myned yn ddiriaid val y dywaid y ddiahebb, pa dyna y llinyn cyntav y tyr, a hof gweled diriaid yn myned yn ddedwydd.” “Beware when thou art ‘dedwydd,’ not to fall into ‘dirieidi,’ because it is an adversity to see a ‘dedwydd’ become ‘diriaid,’ as the proverb says, ‘the tighter the string, the sooner it will snap,’ and pleasant it is to see the ‘diriaid’ become ‘dedwydd.’”

Derwydd, a druid, compounded of “gwydd,” a wise man, and “derw,” the oak. “Der-lwyn” and “llwynderw,” an oak grove, are among the commonest names of places in Wales. “Derw” is evidently cognate with the Greek root “ $\delta\rho\nu$,” as seen in “ $\delta\rho\nu$ -os,” an oak. Hence the Greek word compounded from “ $\delta\rho\nu$ ” and “gwydd,” took the form of “ $\delta\rho\nu$ -ιδ-ης,” in Latin, “Druida.” It is needless here to recapitulate all that has been said or written concerning the Druids. A summary will be found in the Appendix. I would, however, mention briefly

that the strict connexion in Hellenic and Roman mythology between the oak and Father Jove as the source of thunder and lightning, was drawn closer among the more Western nations, as the Gallic Jove was represented to the eye by an oaken stem and two lateral branches in the shape of the Greek letter “Ταυ,” in its elementary form T. “Derw,” an oak, takes also the form of “dâr,” plural “deri,” thus, “dwyoes deubren derwen a dâr,” two ages of two trees, the female and the male oak. But “y daran,” a servile form of “taran,” means a thunderbolt, and “daron” and “daronwy” are synonymous with “taranon” and “taranwr,” the thunderer. “Dar” must, therefore, have once signified equally an oak and the thunder, and the prophetic oaks of “Dodona,” remind us of a time when Jove delivered his oracles from their branches, and that the “fulmina” and the “fulgura,” were the most trustworthy phænomena whence a knowledge of the future might be obtained. Thus also in the Cymraeg, the word “dar-ogan,” compounded of “dâr” and “gogan,” the same as the simple “cân,” “a song,” or “vaticination,” is, from the remotest times down to a late period, connected with the prophetic functions of the Druids. Thus Taliesin, in the “cad-goddeu,” one of our most ancient fragments, wrote—

“Derwyddon doethur
Darogenweh i Arthur.”

“Ye wise Derwyddon, sing of the future to Arthur.”

And Meigant in the eleventh century,

“Créd i Dduw na dderwyddon ddarogant.”

“Trust to God that Druids will not predict.”

Whether this “dar” represents the electric fluid or not, we have ample proofs that the tree was mythically confounded with that of which it was only a symbol. Thus Taliesin, in the same “Cad-goddeu,” describes the advance of the “Derw” to the place of meeting.

“Derw buanawr

Rhagddaw crynneu nev a llawr.”

“The swift moving ‘derw,’

From *his* presence would shrink both heaven and earth.

Again, in his “Cerdd daronwy,” the thunderer is identified with the tree in the following passage :

“Pren a vo mwy

Nog ev daronwy

Ni wn am noddwy

Am gylch balch nerwy

Yssyd Rin, a sydd rwy.”

“What tree can be greater

Than he ‘Daronwy’

I know not, round my refuge

Around Heaven’s circumference

That there is a mystery which is greater.”

But I drop the subject, although it can be carried to an extent which few persons can even imagine. I merely add that “Mael-derw” was a potent name among the Cymry, that one of Taliesin’s poems is called “Gorchan mael-derw,” “a superior song or charm,” capable of insuring the safety of him who chanted it. “Mael-derw” became a myth under

the name of “Dervael,” the patron, first of warriors, then of robbers and bandits. Him the Church converted into a saint, whose name is still retained at “Llanddervel,” near Bala, Merionethshire, although his wooden image was, at the Reformation, carried to London, and helped to consume in fire the unfortunate Friar Forest.

Sywydd, compounded of “Gwydd,” a wise man, and “sy,” supposed to mean a star. Sy-wedydd, one who speaks of the stars, is undoubtedly an astrologer, or astronomer. Taliesin writes, “A’m swynwys sywydd sywyddion,”—I was charmed by the “sywydd, the star-knowledge of the Sywyddion,” the astronomers.

But the more prevalent name for a star is “seren,” singular,—“sêr,” plural. Star is the root form of the Greek “*αστερος*,” and of the Latin “*a-str-um*,” better seen in the diminutive “*stella*.” The Cymric tongue dropped the dental, as in many other cases, thus “*saiv*,” for “*stabit*,” he will stand, and became “*sêr*,”—from “*sêr*,” came “*seron*,” the starry system, and “*seronydd*,” an astronomer. “*Serovydd*,” from “*ser*” and “*ovydd*,” the first degree in the Druidical institution, means “an observer of the stars.” But the more honourable name was “*Seronydd*,” plural “*Seronyddion*,” whence the Greeks seem to have formed their “*Saronidae*,” described by them as a species of Druids deriving the name from “*Σαρωνίς*” an ancient and gnarled oak. We read in a triad, redolent of

antiquity, “Tri gwyn Seronyddion ynys Brydain. Idris Gawr * * * a chan vaint ei gwybodaau, am y ser au *hanianau* au *hanvodaau* y darogenynt a chwe-nyched ei wybod.” “The three happy ‘saronidae’ of the Island Britain. Idris the mighty * * * and so great was their knowledge concerning the stars, their natures and their proceedings, they would fore-tell, whatever men wished to know.” It is worthy of observation that the Arab in the East, as well as the Cymro in the West, recognised a great astronomer by the name “Idris,” or “Edris,” although the Arab would have him to be the Patriarch Enoch, the Cymro, a giant, whose observatory was the bold mountain, still called Cader Idris, the chair of Idris, and whose name was connected with a locality in the Holy Island of Mona. The Homeric word “Ἰδρις” is applied to a skilful sailor, whose vocation required a knowledge of the stars.

“Cywydd,” made up of “cyd” and “gwydd,” knowledge. The common meaning of this word has for centuries been a song, a poem, a species of poetic metre, and before we can account for this secondary meaning, we must refer to a time when all co-knowledge was confined to metrical numbers, and the “αοιδος” and the “αισ-ὕμνητης,” were the teachers of the people, and when long poems were to be committed to memory, so that the pupil might steadfastly retain both the verses and the knowledge embodied in them. Of this nature, even in later times, was “Cywyd-

diolaeth," as interpreted by Edward Llwyd, "a solemn form of praise or hymn."

But at a very early period, this secondary meaning took another form, "cowydd," which, with all its derivatives, never bears any other signification, and Dr. Pughe would make it a different word, as if it were compounded of "caw," a "confining band," or "circular rim," and "gwydd," and translate it as signifying "knowledge within bounds." The adjective "cowyddawl," is thus used by "Davydd ap Gwilim," in an address to the lark.

"Cyveiria'r wybyr, cyvarwydd
Cowyddal dir, gwyndir gwydd."

"Do thou, familiar with the way, ascend to the firmament,
The poetical Land of the happy region of knowledge."

But "Cywydd" in its primary meaning, agrees partly with the Latin words "cognitio" and "conscientia," and corresponds in form with the Greek "συν-εἰδ-ησις," synonymous in classic Greek, with the moral feeling or conscience. Dr. Pughe translates "Cywydd" in this sense as conscience, reason, revelation, knowledge, and quotes the following passage from Taliesin,—

"A'r maint a gredwys ynghywydd,
A gredwys trwy ewyllys dovydd."

which should be thus translated, "and as many as conscientiously believed, believed by the Will of God."

"Cywyddal, the adjective, is translated conscious,

rational, and “Cywyddiad,” the agent noun, “one endowed with reason, or the impulse of conscience.

Cywyddiaeth, the substantive, is translated both “consciousness” and “conscience;” and a law triad is quoted where “*pechu yn erbyn cywyddiaeth*,” is reckoned a deadly sin, and must mean “to sin against conscience, or one’s better knowledge.” From “Cywydd” came—

Tragywydd, compounded from “tra,” beyond, and “cywydd.” Dr. Pughe translates it literally, “being beyond cognition,” “eternal,” “everlasting,” and gives the following quotation,—

“Dyro ran

i’th, wledd, llyw Buchedd, lle bych, dragywydd,”

which should be translated “give admission to thy banquet, Lord of life, where thou art beyond cognition.”

Tragywyddawl, the adjective, is applied to every state and being which transcends our present powers of comprehension, such as “duw,” “enaid,” “bywyd,” and ultimate matter. Pughe quotes the following passage from an ancient Welsh book on Divinity, “*Nid ynt tri tragywyddawl, namyn un tragywyddawl, se yw hynny, un diwahan yw tragywyddoliaeth y tri*,” which should be translated, “They are not three but one incognizable, that is, one and inseparable is the incognizability of the three.”

Tragywyddoldeb and “Tragywyddolder,” are also in use as substantives, nor do they differ in sense from “Tragywyddoliaeth.” Thus in a passage quoted

from "Elucidarius," we read "y dydd cyntav y gwnaeth ev dydd tragywyddolder, sev yw hynny lleuver ysprydawl," which should be translated, "on the first day he made the day of incognizability, that is of spiritual light."

"Tragwydd," a simpler form, compounded of "tra," beyond, and "gwydd," knowledge, is as commonly found as "Tragywydd," and with all the corresponding compounds and derivatives. In the following quotation from a poem, of a date comparatively modern, we find the derivative "tragwyddogder," so used as to require another translation than eternity,—

"Pa hyd Arglwydd

A drig dig tragwyddogder,"

"How long Lord will last thy incognizable wrath."

But to return to "Gwybod," a compound of "gwydd," knowledge, with the substantive verb, and peculiarly adapted to describe every kind of knowledge which was not beyond "cywydd" or "gwydd." From the substantive and verb spring "gwybodaeth," knowledge, "gwybodau," sciences, "gwybodus," well-informed. Could we trust a quotation in Pughe under "gwybodaeth," it would cover all the knowledge attainable by the human soul from its first consciousness of existence to its final perfection. "Tri cadernid gwybodaeth—darvod treiglau pob cyvlwr bywyd—coviaw treiglau pob cyvlwr ai ddamwain—a gallu treiglau pob cyvlwr vel y myner er prawv a barn, a hyn a geir ymghylch y gwynvyd," which should be

translated, "The three confirmations of knowledge,—to have traversed every condition of life, to remember that condition with its accidents, and to be able to traverse every condition as it may be desired, for the sake of trial and judgment, and this will be obtained in the cycle of the happy world."

From "gwybydd," the future, "he will know," we have the noun "gwybydd," that which is known or recognized, and "gwybyddiad," one who knows from the testimony of his senses. The Welsh Laws said "Gwybyddiaid yw y rhai a welo yn ei 'gwydd' yr hyn a dystiant." "'Gwybyddiaid' are those who see in their 'gwydd' what they testify." "Gwybyddiaeth," the cognitive faculty, as "Nid yw engyliawl wybyddiaeth ac yn llai lawer synwyr Dyn-yn alluawg i amgylchu y vath oruchel urddasrwydd." "The Angelical 'gwybyddiaeth,' much less the 'synwyr' of man, cannot embrace such a lofty exaltation of honour." Here "synwyr," plural "synwyrâu," is used with "gwybyddiaeth," to signify the cognitive faculty. But the most important compound of "gwybod," is "cydwybod," compounded of it and "cyd," and which, should the substantive "bod" be dropped, will exactly correspond, both in form and meaning, with the Greek "*συν-εἰδ-ησις*," our religious and moral conscience,—of this word hereafter.

One more verb.—

"Nabod" and "adnabod," compounded like "gwybod" and "clybod," with the root "na" and the substantive verb "bod," is not to be passed over in

silence. It is useless to conjecture respecting the meaning of the root, as in its present form it signifies only negation; but “na” may, like other words, have lost a “G.” “Nabod” partly agrees in signification with “gwybod,” and partly disagrees. The first is generally applied to persons, the second to things. Hence “adnabod” to know again, or recognize, is in constant use with the regular derivatives, while there is no such compound as “adwybod,” while “cydnabod,” compared with “cydwybod,” has no connexion with conscience, in the remotest degree. The adjective “cydwybodawl,” means conscientious, “cydnabyddol,” that which is confessed or acknowledged. So much for the present respecting the verb “bod,” and its compounds.

It is well known that among the Greeks the first division of the “To ον,” our “bod,” that which exists, was into the “To ειν,” the one, and the “To αλλο,” the other,—that God and spirit was of the nature of “To ειν,” and matter and body of the nature of “To αλλο.” Hence the division of the individual man into soul and body, or according to the favorite terminology of modern philosophers, into the “ego” and the “non-ego.”

The Cymraeg still retains vestiges which show that the division known to the Greeks had been familiar to our ancestors. The “αλλο,” has still its counterpart in the Cymric “arall,” another, sometimes written “yr all,” apparent again in the words “y naill ar llall,” the one and the other. And as the “ειν” and the “ego” were supposed to be identified

with the inner, so the “*αλλο*” was assigned to the outer and external world. Hence “allan,” out, outside, and “allanawl,” external, alien, foreigner, and numerous compounds, such as—

Alleg.—Made up of “all” and “eg,” speech, allegory.

Allvro. do. and “bro,” a country, a foreign land.

Alltud. do. and “tud,” the same.

Allwlad. do. and “gwlad,” the same, &c.

But the “*αλλο*,” is also represented by the softened form “ail” or “eil,” with the first semivowel iotacised, as the second was in the Latin form “ali-us.” “Ail” coincides in meaning with the Latin “alter,” the other and the second, and has a peculiar signification, so that a son is called the “ail” of his father,—thus standing for the “ap” of the Cymro, and the “mac” of the Gael. Its use as a prefix in both forms of “ail” and “eil,” is great and expressive.

Thus “ailun” and “eilun,” compounded of “ail” and “llun,” form, means an image or an idol. Thus “y mae delw ac eilun Duw mewn dyn,” the image and portrait of God is in man.

“Llun,” form, and “llin,” a line, pronounced alike, were once probably the same word, as form must have outlines if it be regarded as anything more than colour. The Cymraeg has three words connected with the root—

“Cynllun,” the original form, the model coinciding with the Platonic idea of all real things as pre-existing in the Divine mind,—

“Llun,” its material form, and—

“Ailun,” or “eilun,” the representatives of the latter.

“Cynlliw,” from “lliw,” colour, and “Eiliw,” are also in use.

“Eiliw ” as well as “eilun,” are often found where they can be translated as merely simple forms, figures, and shapes. As the “gwedd ” was made up of “llun ” and “lliw,” the two are often confounded, although they are distinctly separated in the following triad.

“Tri argyvred pob peth, llun, lliw, a sylwedd.”

The three concomitants of everything, form, hue, and “Sylwedd.” “Peth here answers to the “Τὸ δὲ τι” of the Greeks, and in a similar triad is called “peth corforol.”

In the Cymraeg, the first numeral takes the form of *ûn* identical with the Latin “*unus*,” but the “Τὸ εἷς,” if not as a simple, is still found in compound words. Under “*εἷς*,” Dr. Pughe gives the following translations. “The source of life, a living principle, or what is immortal, a Being, a Deity, a soul, or spirit, an essence or ‘*ens*.’” It might have puzzled the Doctor to give his authorities for these interpretations, but nevertheless the most important of them can be safely inferred from the words in which it forms a part.

“Dien,” compounded of “*di*” privative and “*en*,” the life or soul, means death, extinction of life, as—

“Dien drwg vo iŷ dŷn draw,”

“May an evil death happen to yonder man.”

And Taliesin says—

“Nid wyr perchen cnawd, beth vydd ei ddien.”

“The owner of the flesh knows not what his ‘dien’ (the separation of the soul and body) will be.”

And in another place, speaking in the character of our Saviour—

“Aethym ar Bren i gymryd vy nien.”

“I went upon the tree to take upon me my ‘dien.’”

Pughe gives a second “dien” with an “i,” which, as in many other cases, is an evident corruption, and the word should be written

“Dyen,” compounded of the particle “dy” and “en.”

It is an epithet of God, as “Duw dyen,” “God always the same,” says Dr. Pughe, and “Synwyr dyen,” a spiritual sense, and Iolo Goch says, “Lucidarius a ddywed hyn yn ddyen.” “Lucidarius says this spiritually.” “Dienydd,” written also “dihenydd,” compounded of “di” and “enydd,” or “henydd,” life, or the soul, is commonly found, and “di-enyddwr,” or “dihenyddwr,” “an executioner,” or “murderer.” From “en” came “eni,” to exert the mind or soul, and “ynni,” plural “ynniâu,” the powers and faculties of the “enaid.” Hence a triad says, “Tri phriv-ynniâu ’r enaid, serch, deall, a myn.” The three primary “ynniâu” of the soul are “serch,” the intellect and the will. “Ener,” also a spiritual agent, and “enaid,” the common appellation for the soul and immaterial spirit, come from the

“To ev.” The words “bywyd,” life, and “enaïd,” *are* often, and always *have been*, loosely and promiscuously used; yet “Bywyd” seems to have originally meant a state of existence, a condition of life, like that of the Homeric “αὖον,” while the “enaïd” was regarded as a being separate and separable from the material frame. Hence the law-phrase, “enaïd-vaddeu,” was applied to a criminal condemned to death, whose soul consequently was liable to be dismissed from its earthly habitation, for “maddeu,” originally signified to let go, send forth, corresponding with the Greek “μὐθίεναι,” and the Latin “mittere.” The noun “maddenant” is now used only to express remission, as in the common phrase “maddeuant pechodau,” “remission of sins.”

“Dienaid” and “dieneidiaw,” are used in the same sense as “Dien, dienydd, and dihenyddu,” manifestly proving that the root was “en,” or “hen;” and here, perhaps, it will not be improper for me to express my firm conviction that, intimately connected with “en,” spiritual being is that word which in the Cymraeg is “enw,” connected with the idea of which, whether represented by the Greek “ὄνομα,” or the Latin “nomen,” we have some of the holiest and purest feelings, which magicians and sorcerers in all ages, and in the western and eastern world, have abused for the purpose of deceiving and deluding mankind. To discover the “enw” of a spiritual antagonist was to vanquish him and make him subservient to him who could rightly use it.

CHAPTER VI.

OF "GWEDD" AND ITS DERIVATIVES.

"Gwedd."—The Greek philosophers of the historical period adopted the term "*Φαινόμενα*" to express the things apparent to the senses, in opposition to the "*οντα*," which were not believed to be immediately perceptible. The Homeric word "*εἶδος*" indicated the outward look or form, and its verb "*εἶδεται*" corresponding in meaning with the philosophic "*φαίνεται*" coincides both in form and meaning with the Latin "*videtur*," which is so unsparingly abused by the academic Cicero and his followers.

In the Cymraeg, the word "*gwêdd*" holds the same relation to the Greek "*εἶδ-ος*," as "*gwydd*" does to "*ἴδῃ*," and it is impossible to conclude that such a coincidence can be casual. One of the two nations must have borrowed from the other, or have derived the words from some older mother tongue.

Gwedd, primarily signifies the same as "*εἶδος*," and may be translated "outward look," "form," "shape," corresponding in meaning with the Latin "*forma*," and "species," and as "*forma*" gives "*formosus*," and "species," "*speciosus*," and "*ειδος*," "*εἰς εἰδήσ*," so

“Gwedd” gives “Gweddus,” well shaped, handsome, seemly, and Gweddwar, compounded of “gwedd” and “gwar,” mild. “Gwyllt” and “gwâr” are used to distinguish the wild and the tame, the savage and civilised, “Gweddwar” is therefore, “mild in aspect.” Gwedd has other meanings, with which I shall meddle at present no further than to state that they seem to proceed from “gwêdd” in the sense of what is “seemly,” or “orderly.” Thus “Gwedd” is used to indicate “a team of horses,” or “a yoke of oxen.” Hence, also, the yoke itself, as “Gwedd crist,” “the yoke of Christ,” and “the conjugal yoke,” so that “gweddu” signifies, “to marry, to assume the yoke, to wed.”

“Gweddi,” translated prayer, seems originally to have indicated the attitude best adapted for prayer. Hence “Gweddiwn” implies a call upon the congregation to assume the proper position.

“Sylwedd,” compounded of “syl” and “gwedd.” “Syl,” same word as “sail,” means a foundation or ground. The form “syl” is retained in the cognates “sylva” and “sylvan” the place of foundation, and in “sylvaen,” from “syl” and “maen,” a stone, the foundation stone, as in “Crist sylvaen ein ffydd,” “Christ, the foundation stone of our faith.” The Cymric word is still retained in the English phrase, “the window-sill.” “Sylwedd” is, therefore, that unknown object in which the “Gwêdd” was supposed to inhere, and which is beyond cognition. The “Substantia,” of the Latins, and the “understanding” of the

English, are formed upon the same principle. The first originally referred to that which lies unrevealed below the mythical veil of Isis, the second to the active intellect which unseen, proves its existence by its operations.

“Sylwedd,” says an old Welsh writer, “yw pob yspryd ac nid yw y byd a welir, ond cysgod or Byd nis gwelir,” that is, “Sylwedd is every spirit, and the visible is only the shadow of the invisible world.”

“Anwedd,” compounded of “an,” privative, and “gwedd,” is a word used to indicate the disappearance of the “Gwydd,” when it is reduced to its constituent atoms, and is rendered invisible. In common language, it means that steam or vapour which is emitted by heated bodies, and which of all the senses, the olfactory nerves alone detect.

The Homeric word “*αἰδῆς*,” attic, “*αἰδῆς*,” was undoubtedly compounded of the same two roots, but was raised by the Hellenic imagination to be the mythic monarch of the invisible world, where the spirits of the bodies consumed by fire were supposed to dwell. Among the Cymry, it retains its primary and very philosophical signification to this very day.

“Adwedd,” compounded of “ad” and “gwedd,” indicates a recovery of the “Gwedd.” In the philosophy pervading the Cymraeg, the indestructibility of the “Gwydd” is a main doctrine; consequently, an “adwedd,” or recovered form, was not only a probability, but an article of belief.

“Adwedd” can be true only when predicated of “Gwydd” and its manifestations. A word once spoken could never be recalled, “Nid a gair i adwedd,” “a word will not go into ‘adwedd.’” This word cannot fail to suggest the doctrine of the metamorphosis.

“Allwedd,” compounded of “all,” another, and “gwedd.” It is in common use at present to designate a material key, the instrument, by which a bar is removed, and what was covered, is thrown open. But “allwedd” had a metaphysical meaning connected with the inmost mysteries of the sanctuary. The profane saw only the outward forms, the material symbols; to the initiated alone was the key presented which removed all obstruction, and enabled them to read the “alleg,” to spiritualize the sensuous symbol, and, in the language of an old Triad, to recognise the truth (“dan bais y celwydd,”) under the garb of the “celwydd.”

In Homer we have “allwedd” under the Hellenic form of “ἄλλο-εἰδ-ης.” Ulyssēs had returned to his native Ithaca, but Athena threw a spell over him, so that his vision was illuded, and all, that was once familiar, seemed to him “ἄλλοειδέα” to bear other forms and appearances. Athena, in the Iliad, reverses the process when she removed the mist from the eyes of Diomedes, and enabled him to distinguish both the apparent, and the real. The divines of all ages have been great advocates of symbolic worship, and ancient creeds, once patriarchal and pure, have sunk beneath

the weight of forms and symbols which no "allwedd" could rectify. The winged lion of Nineveh is a magnificent symbol; but a few words of the Psalmist, describing the might, majesty, wisdom, and duration of God render all such symbols worse than useless.

"Rhinwedd," compounded of "rhin," a secret, and "gwedd. In common use, "rhinwedd" corresponds with the English word "virtue," when applied to a drug or a plant, but originally it must have meant "certain occult qualities potential for good, and only known to a few." It was applied in an especial degree to the virtue of amulets, talismans, prophylactic charms and spells, and we ought not to wonder if, in mediæval times, the seven Romish Sacraments were called "Saith Rinwedd Eglwys," the Seven "Rhinwedd" of the Church. It is to be remarked, as observed elsewhere, that although "rhin" and most of its derivatives fell into disrepute, as indicating charms and sorceries, yet "rhinwedd" continued a high and honourable name, indicating the same as "virtue" in its loftiest meaning. Thus—

"Os da gwaed mewn oes deg gwedd
Er hynny gwell yw rhinwedd."

"Although good is blood in a life of fair fern,
Yet better is rhinwedd."

"Diwedd," from "di" privative, and "gwedd," means the disappearance of "gwydd," without suggesting the mode in which that may be caused. Dr. Pughe translates it "completion," "end," or "con-

clusion.” But the passage he quotes needs a far more literal translation—

“ Rhyvedd, diwedd blodeuyn
 A rhyvedd, diwedd dyn,
 Dyn pob gronyn a grina,
 Vel y dyn blodeuyn da,”

which may be thus translated, “Wondrous is the disappearance of a flower, and wondrous the disappearance of man. Man, ay, every atom of him, will fade away ; and, like man, so will the fair flower.”

CHAPTER VII.

TIME AND PLACE.

THE words in the Cymraeg, which express time and space in their absoluteness, are “Tragywyddoldeb” and “Eangder.” The first has already been examined. “Eangder” is the noun of “eang,” “ehang,” or “ang,” translated ample, free, broad, capacious, and means “the capacity to contain.” Hence the verb “engi,” “to hold,” or “contain;” and the ancient word “anghad,” “a hand,” or “holder,” and in the Welsh laws is described a gold cup, “a ango llawn ddiawd y Brenhin ynddi,” “which will contain the king’s full allowance of drink.” Again, “nid eing mewn llester, ond a vo ynddo.” “There will be contained in a vessel, but what will be in it.” “Ang” is the opposite of “ing,” narrow, strait, unable to hold. Hence—

“Nid ingach nev er a el iddi o niver.”

“Heaven will not be more ‘ing’ for the multitudes that enter it,” which enables us to understand the proverb—

“Po ingav gan ddyn eangav vydd gan Dduw.”

“Eangder” is, therefore, the great void within which, should we think any body exists, we are compelled to think it must exist. The spot on which such a conceived body is supposed to be, is, in the Cymraeg, called “man,” “ma,” or “men,” and “lle;” and first of “man.” “Man” is translated “a space, a place, a state, a spot or mark, a where.” And as we are compelled to think the supposed body to be contained in space, so we are equally compelled to think that itself contains space. So that, as we have from “ang” “angad,” a hand or holder, so we have from “man,” a spot in the “ehangder” another, “man,” Latin “manus,” also a hand or holder. No root has a more fertile progeny than this. The Greek “μενειν,” and the Latin “manere,” with their numberless derivatives, spring from it. “Ma,” in its servile form “va,” is very generally used as an affix to nouns, as “Morva,” sea-shore,” “Rhedva,” a race or course, “Gorph-wysva,” a resting-place, “tynva,” an attraction, &c. In the form “*men*,” it seems to hold the same connection with the Cymric “Menw,” intellect and mind, as with the Greek “μενος,” and the Latin “mens,” as a certain degree of permanence, accompanies the idea of all such words. “Ma” seems to give a similar signification to “maen,” “the permanent stone,” and to “maon,” “citizens, denizens.”

“Cyva” and “cyvan” means that the thing which is in a place, is there wholly or entirely. “Cyvan” is also written “cymman,” with the same significa-

tion. Hence “cymmanva,” “a place of general assembly,” or “the assembly itself. As long as any conceived body is “commanent,” “συμμενον,” and not suffering demolition or a loss of “moles,” or destruction or diminution of “strues,” it is regarded as “cymman,” whole or entire. But, when the mind conceives that the contained body ceases to exist within its containing limits, it cannot think that its absolute existence has ceased, but necessarily infers that it merely has changed its place. “Cyvan” gives the verb “cyvanu,” to make whole, and “cyvandir,” a continent, “cyvanrhiv,” “a complete, or full number.”

“Diva,” “divan,” and “divanu,” compounded of “di,” privative, and “man” or “ma,” place.

“Diva” the substantive is translated by Pughe, “annihilation and destruction,” so also “divaad,” and the verb “diva,” is translated “to consume, to make an end of.” But “divan” is only the opposite of “cyvan,” and signifies that the body has been displaced, not annihilated, “y mae yn divanu,” it is losing its place,—it is vanishing, “perit.”

Divan.—Compounded of “di,” privative, and “man,” a spot or blemish,—means without spot or blemish.

Lle.—In Cornish “le,” in Breton “lech,” in French “lieu,” in Latin “locus,” bears one conventional meaning fully indicated by the English word “place,” but it does not follow “man” in the signification of its compounds, hence—

Cyvle.—Compounded of “cyd ” and “lle ” means, “a convenient spot where the ground favors the enterprise,” whatever it may be ; and the adjective “cyvleüs,” means “opportunity as far as place goes.” “Cyvlead ” and “avlead,” are also used to signify severally a fit collocation or a misplacement. But—

Dile.—Compounded of “di ” and “lle,” agrees completely in meaning with “divan,” and is properly translated by Pughe, “without place,” but “extinct ” and “void ” are not applicable to the idea.

Dileu,—is translated by Pughe, “to divest of place or locality,” also “to abrogate, to exterminate, to abolish, and annul.” If we compare the words “dislocate ” and “displace,” the same words in form with “dileu ” we must infer that the meanings of the terms, indicate a very different philosophy in the ages which imposed upon them their different duties.

The ancients loved to contemplate the visible creation as a mighty orb, within whose spacious hollow were contained the earth and the wandering stars, while the whole was circumscribed by a concave firmament studded with the fixed stars, and revolving daily on its own axis. But the human mind could not accept the limitation. To realize the idea of a limited world was as impossible as to comprehend an infinite universe. Man knows that the world must be either limited or unlimited, but his faculties will not enable him to conclude in fa_

vour of either alternative ; which to his imbecility seems equally impossible. All languages have words to express the uttermost parts, the “Τὰ ἔσχατα,” the “extremes,” both of the heavens and the earth, and the Cymraeg has its word “eithav” and “eithavon,” as “eithavon y byd,” the most distant parts in every direction from our own centre, but still the mind will suggest that there must be something, even beyond the most distant which it can realize.

Yet the same mind, when it thinks of time, cannot regard it as diverging either to the right or to the left, either soaring upwards or sinking downwards. The mind supposes itself dealing with something like a point in a straight line, whence it can look backwards and forwards, but whence, as far as the idea of time is concerned, it cannot look in any other direction. The past and the future are the only forms in which it really can contemplate time, and if the past has no starting post whence to commence, nor the future a goal, where it should arrive, time becomes as infinite and indefinite, as absolute space. But to return to facts.

The Cymraeg indicates the starting post whence the past commenced, by the word “dechreu,” and the goal where the future ends, by “diwedd.” Between these two points, time is called “amser,” beyond it, “tragwyddoldeb,” “dechreu” or “dechre,” compounded of “de” and “creu” to create, evidently points to the time when creation took place, when the accretion of atoms assumed form, when the

heavenly bodies were moving in their courses, and “gwydd” became visible, being the starting post whence “amser” commenced its course, as “diwedd” (already explained), was applied to its termination. “Cread,” translated creation, is evidently the same word as “dechread,” translated “beginning,” “origination.”

“Cre,” the root, as explained by Pughe, is compounded of “cyd” and “rhe,” which, according to analogy, would give “cyre” contracted “cre.” The root of the verb “rhedeg,” to run, or flow, is “rhe” corresponding with the Greek “ῥέω.” “Rhe” occurs in old writers in its simple forms, as in “dyre,” or “dere,” and “chware,” and especially in “ymre” and “ymread” already quoted under “ymrwydd.”

The “cyre” or “cre” would, therefore, describe the confluence of bodies, such as would necessarily precede the act of creation, and from which time should be counted, corresponding with the beginning described in the first words of Genesis, and with the “Ἀρχὴ κτισέως” of St. Peter.

But although the mind is compelled to think of time as a pro-tensive line, there has always been a strong tendency to regard limited portions of it as circles or cycles; and this must have originated in the knowledge of the revolutions, real or apparent, performed by the heavenly bodies, the measures and regulators of sublunary things. Hence in “se volvitur annus,” of Virgil, “the ring self-revolves,”

and the “ἐνιαυτος” of the Greeks. Hence, also, “χρόν-ος,” originally “κρόν-ος,” identical with the Cymric “cron,” circular, round, having “coron,” “coron-a,” and “crown” for derivative substantives.

“Chwyl,” a circle, is thus used in the Cymraeg to indicate the course of time. The English word “wheel” retains its form and primary signification, and “while” used for time still maintains the secondary meaning.

“Cylch” is also used in a similar manner; “ymghylch y vlwyddyn” in the circle or cycle of the year, and “Cylch yr Haul,” the circuit of the sun. But the favorite term is

“Amser,” compounded of “am,” round, and “ser,” the stars, the revolution of the stars, including the sun, moon, and firmament, thus furnishing a general term equally applicable to the duration and several parts of time, and corresponding in meaning with both the “χρόνος” and the “καιρος” of the Greeks.

The word “pryd” is also used to indicate not only time, but various other relations, “y pryd hwn,” this time, “pryd i weled,” “time to see,” “prydnawn,” evening, “unpryd,” one meal. Its primary meaning seems to be “presence.” Hence, an aspect, form, beauty. In this sense it partly agrees, and partly disagrees with gwêdd, as “pryd-vawr,” of great presence, magnificent, “prydverth,” of fair form; and “prydiad,” a representation, a

“Ποίημα” and “prydydd,” a maker, a “Ποιητής,” literally “a representer of something existing,” not a Creator; “yr arglwydd a brydydd y Pader, “the Lord formed the Pater.”

Having thus concluded the analysis promised of the terminology, I now proceed to confirm the inferences deducible from them by a selection of passages from ancient documents published in the third volume of the “Myvyrian Archæology,” in the year 1807. The documents of which I shall make principal use are “Doethineb y Cymry,” the wisdom of the Cymry ascribed to Cadog, a learned ecclesiastic of the sixth century, and “Trioedd doethineb Beirdd ynys Prydain,” the triads of the wisdom of the Bards of the Island of Britain, printed from a manuscript finished in the year 1680. I appeal to them with unhesitating confidence (utterly regardless of anything but the fact of their long existence), that in them have been embodied doctrines, and traditions handed down, which you would in vain seek in any other quarter known to me.

CHAPTER VIII.

QUOTATIONS IN ILLUSTRATION OF THE SUBJECT
OF THE INQUIRY.

Myvyrian Archæology, vol. iii., page 222.

No. 21.

“Tri anveidrolion y sydd, ac nis gellir amgen no phob peth bodiadawl ynddynt : ehangder, tragwyddoldeb, a Duw. Can nis gellir amgen no eu bod yn mhob mán, ac yn mhob amser, ar unwaith heb ymsymud.”

No. 22.

“Tri pheth nis gellir o bwyll bod ar y tri anveidrolion : dechreu, diwedd a chanol.”

“1. There are three immeasurables, and it cannot be otherwise than that everything having a being, (or a body,) should be in them, space, eternity, and God. For it cannot be otherwise but that they are in every place, in every time, simultaneously, without moving themselves.

“2. Three things cannot in reason be upon the three immeasurables, a beginning, an end, and a middle.”

The Cymro will instinctively feel the inadequacy of the translation to represent the picture-words of the original, which suggest such thoughts as require no explanation, and both unveil truths and communicate doctrines. I would merely observe that the expression “pob peth bodiadol,” seems to refer to beings having a “bodiad,” an abode, a local habitation, somewhere within the illimitable, them-

selves limited, having a “dechreu,” a visible beginning, and doomed to a “diwedd,” a disappearance. But the word “canol” requires explanation. Every material body supposed to exist in space, must be conceived with the ideas of length, breadth, and thickness, inseparably attached to it. The extent of these dimensions is fixed by the space intervening between the several extremities of such a body, and, however minute a material atom may be supposed to be, yet, as long as its existence is conceivable, it must be believed to occupy space, and have its necessary extremities, *i. e.*, two points with an intervening middle, limiting each dimension. But in dividing and subdividing the supposed atom, the mind fails to realize either its annihilation, or infinite divisibility, and is forced to confess its imbecility. It is equally unable to realize in thought a body of unlimited magnitude. The law of its necessary dimensions confines it within limits which cannot be overpassed. To the sense it may appear boundless, but the reason draws its own true inferences. When “canol,” also “cenol,” is predicated of a circle, it means the same as the Greek “Κέντρον,” and seems composed of “can,” or “cen,” a head, and “oll,” the whole,—in Latin “*Capitolium*,” in Greek “*ακροπολις*.”

Again, page 226,—No. 79.

“Tri pheth tu hwnt i bob deall dyn . eithavodd maintioli, eithavodd bychander, a dirgelion Duw.”

“Three things are beyond every intellect of man, the extreme limits of magnitude, the extreme limits of littleness, and the hidden things of God.”

Page 214, No. 145.

“Tri chyntevigaeth hanvod, sev ydynt tri angeneddyl Duw, nid amgen : nerth, gwybod, a chariad ; ac o gynghyd y tri bodoleb a hanvodoldeb.”

No. 146.

“Tri angeneddyl bodoldeb Duw : sylwedd, bywyd, ac ymmod ; ac o'r rhai hyn pob sylwedd a bywyd, ac ymmod, yn dreigledig o hàn, sev o Dduw a'i ddevnyddion y mae pob peth.”

“The three pre-existents of ‘Hanvod’ are the three ungenerates of God, that is, might, knowledge, love, and, from the close union of the three, ‘Bodoldeb ac Hanvodoldeb.’”

“The three ungenerates of the existence of God, substance, life, and self movement, and from these, every substance, life, and motion are derived ‘o hàn,’ that is, from God and his constituent parts.”

The doctrine embodied in these two triads is not easily explained, but it may be inferred from the words, that “Han” and “Hanvod” may be applicable where “dechreu” could not be properly used. But if single words fully capable of expressing such words as “bod,” “hanvod,” and “han,” can with difficulty be found in any western language, it must be confessed that a fourth word “dim,” presents a difficulty which long appeared to me insurmountable. Richards, in his dictionary, gives the following interpretations of “dim,”—“nothing,” “nought,” “anything,” “something,” to which Dr. Pughe adds “all,” “everything.” Now, the frequent recurrence of the word “dim” in the “Wisdom of the Cymry,” where the context rendered it absurd to render it by the Greek “ὅνδέν,” or the Latin “nihil,” had long baffled all my attempts to comprehend its exact power.

But the masterly analysis of negative thought by Sir William Hamilton, which gives us two nothings as its result, presented me with the necessary clue. "The first 'nothing' is the really impossible, the 'nihil purum' of the schools, the non-existent. The second 'nothing' is 'the impossible to thought,' that is, what may exist, but the nature of whose existence we cannot conceive. This impossible," adds Sir William Hamilton, "the schools have not contemplated. We are therefore compelled, for the sake of symmetry and precision, to give it a scholastic name in the 'nihil cogitabile.'" Now it must be confessed that it is a very singular fact that a distinction which was thus first drawn for the purpose of mere symmetry, suddenly struck me as a flash of light illuminating and dispelling the dark and the obscure. And it was not immediately that I saw that the original Latin word "res," from "reor," and "thing," from think, were facts leading to the same conclusion. The "nulla res," and the no thing, or properly "think," although primarily implying the "nihil cogitabile," will equally comprehend under itself the "nihil purum," which is inconceivable, because it is absolutely devoid of existence. The "nihil cogitabile," as the contrary of "nihil purum," suggests that many things not only do, but must exist, which we are nevertheless unable absolutely to conceive, or comprehend in thought, and these "non cogitabilia" are more numerous than is generally supposed.

Such are “substance” and “quality,” which can only be thought of as mutual relatives. We cannot conceive a quality existing absolutely in, or of itself. We are constrained to think it as inhering in some basis, substratum, hypostasis or substance, but this substance cannot be conceived by us, except negatively, as the unapparent, the inconceivable—the inconceivable co-relative of certain appearing qualities. Absolute substance as absolute quality is therefore both inconceivable as anything more than the negations of the conceivable.

“Dim” is positive in certain cases, as when God is addressed as “Awdwr pob dim,” “the author of every ‘dim,’” comprehending under its meaning, not only the extended and the apparent, but also unextended and unseen existents.

“Peth” is the proper Cymric word for the tangible and measurable, and corresponds with the “ $\tau\acute{o}\delta\epsilon\ \tau\iota$ ” of the Greeks. “Dim,” when applied to “Peth,” becomes negative, as “dim peth” negatives the existence of a “ $\tau\acute{o}\delta\epsilon\ \tau\iota$ ” in the particular case.

With this previous explanation, we may understand the following quotation from St. Cadoc.

“Nid dirgel ond dim
 Nid dim ond anveidrol
 Nid anveidrol ond Duw
 Nid Duw ond dim
 Nid dim ond dirgel
 Nid dirgel ond Duw.”

Before translating the passage, it may be useful to

state that “dirgel,” compounded of “dir,” true, and “cêl,” concealment, means that which is truly concealed, and that “anveidrol,” compounded of “an,” negative, and “meidrol,” measurable, corresponding both in form and meaning with the Greek “*αμετρον*,” means “what cannot be measured.” The quotation may, therefore, be translated—

“There is nothing truly concealed but that which is not conceivable.

“There is nothing not conceivable but that which is immeasurable ; that is, which has no dimensions.

“There is nothing immeasurable but God.

“There is no God but that which is not conceivable.

“There is nothing not conceivable but that which is truly concealed.

“There is nothing truly concealed but God.”

Again, we have the following axioms applied to God :—

“Nid diddarvod ond Duw
Nid tragywydd ond Duw
Nid anveidrawl ond Duw
Nid dim ond Duw.”

Where the “dim” is classed with the illimitable, incognizable, and immeasurable existence of God—an existence, however, supreme and most real in its nature—for the same authority tells us—

“Nid Bod, ond Duw.”

“Heb Dduw heb ddim.”

“A Duw a digon.”

“There is no real existence but God.”

“Without God, without a thing conceivable or inconceivable.”

“Having God, having a fulness.”

The inconceivable in thought are said to be “tu hwnt i pob deall,” beyond the “deall,” the intellect, the “*vous*” of the Greeks. “Deall,” compounded from “de,” separation, and “all,” another, signifies discrimination. It immediately suggests the “*To αλλο*,” which is discerned by the “*To εἷ*,” thus—

“y mhob dyn, y mae enaid
y mhob enaid y mae deall.”

“In every man there is an ‘enaid,’
In every ‘enaid’ there is a ‘deall.’”

And the especial work assigned to it by Cadog is described thus—

“O ddeall, deall peth wyd.”

“Of all understanding, understand what thou art.”

And again—

“Deall a wybydd,”

And—

“Tri chyntevigaeth deall, serch, gwyddor a gwrthdrych,”

The three pre-existents of “deall,” “serch,” a rudiment, and an object.

But the most important triads respecting the “deall” are the following, page 267 :—

“Tri ardynmyr enaid dyn : serch, cov, a deall ; ac o’r tri hyu y tardd yr holl wybodau ar celvyddydu ; ac heb y lleill ni vydd y naill ond difrwyth y lleill heb y naill.”

“Tri amgyvred deall ; amser, lle, a dichwain.”

1. The three “temperers” of the soul of man, “serch,” memory, and “deall;” and from these three spring all the sciences and arts, and without the other two, the third will be but fruitless, and fruitless the one without the other.

2. The three “amgyvred deall,” time, place, and contingency.

The “serch” of the triad, commonly translated affection, fondness, &c. expresses that human love for whatever is good, beautiful, and genial, without which nothing great can be achieved.

The word “amgyvred” has been explained before. Primarily it means physical, and secondarily, metaphysical comprehension. The “deall,” although partially the source and regulator of all the sciences and arts, is limited to regard them, as far as cognizable by it, by the conditions of time, place, and contingency, and few attain even to this proficiency; for, as another triad teaches, page 211—

“Tri pheth nid hawdd ymddarbod ag hwynt; bànanu celvyddyd a gwybodaeth, treiglâd awen ac athrylith, a thervynau doethineb; can nis gwelir ac nis gellir craff ar hyd, a lled, a dyvnder, ac uwchder y pethau hyn.”

“There are three things which are not easily attainable, the heights of art and science, the region in which inspiration and genius move, and the limits of wisdom. For the length and breadth, the depth and height, of these, can neither be seen nor apprehended.”

The different functions of the senses and of the soul are well expressed in the two following triads:—

1. “Tri phriv dremynt corforawl dyn, gweled, clywed a theimlaw.”

2. “Tri phriv dremynt enaid dyn; cariad, cās a deall.”

1. "The three chief bodily 'tremynt' of man, to hear, to see, to feel."

2. "The three chief 'tremynt' of the 'enaid' of man, are love, hate, and "deall."

The three following triads although rather obscure, deserve attention :—

1. "Tri amysgre (compounded of 'mysg' and 'rhe') pob peth, amser, lle, a rhyw."

2. "Tri chynryw y sydd ar pob peth corforol, lliw, llun, a sylwedd."

3. "Tri ansawdd y sydd ar pob peth, amser, lle, a chynneiryd."

1. "The three pervasions of everything, time, place, and 'rhyw' (race, kind ?)"

2. "The three chief 'rhyw,' that is upon every corporeal thing, colour, form, and substance."

3. "Three conditions to which every 'peth' is subject, time, place, and relativity."

In the "doethineb y Cymry," moral goodness and a pure conscience are generally described either as the fruits of wisdom or immediately proceeding from God ; and, in the following passage, both sources are combined :—

"Nid goleuni ond deall
Nid deall ond cydwybod
Nid cydwybod ond llygad Duw
yn enaid Dyn."

"No light is to be compared to the intellect,
No intellect to the conscience.

The conscience is nothing but the eye of God in the
soul of man."

Hence the "ynnau cydwybod," are in one triad

described as “exciters to wisdom,” while in another, “ymarver ac ynniau yr enaid,” to exercise them is called one of the three foundations of wisdom. In a third “gwybodau doethineb,” and “cydwybod lân,” are judged the greatest acquisitions in the world.

The “egwyddorion,” from which all wisdom, knowledge, and mental and moral improvement are to be obtained, are words and language, without which there is no instruction either to be received or communicated.

The steps in succession are thus admirably condensed by “y Bardd glâs o'r Gadair,” page 112.

“Gair á bair iaith
 Iaith á bair ddangos
 Dangos á bair ystyr,
 Ystyr á bair addysg
 Addysg á bair ymbwyll
 Ymbwyll á bair ddeall
 Deall á bair wybod.”

“A word will produce language,
 Language will produce an exhibition,
 The exhibition will produce study,
 Study will produce instruction,
 Instruction will produce reflection,
 Reflection will produce ‘deall,’
 ‘Deall’ will produce ‘Gwybod.’”

The whole system is based upon the word, and if that be wrong, every deduction will be false. There is in the Cymraeg a word of great importance which must be here introduced and explained. This word is “iawn,” translated by Dr. Pughe, right, equity, atonement, satisfaction,” as an adjective “right,

equitable, meet." The substantive corresponds in meaning with the Homeric " $\Deltaικη$," the idea of rightness or fitness to which all things should be conformed, and the compounded adjective "cyv-iawn," answers to the Latin "justus," both in its primary and secondary meaning. "Iawn" compounded with "un," one, means straitness, uprightness, in one line as it were. With "cyd" it means the adjustment of the reality to the prototype, whether that prototype be real or only conventional. As, in language, the idea is real, and the word only conventional, there can be no justness or fitness, except the real idea and the conventionally established word be as firmly connected with each other as substance and shadow. If the adjustment be not "cyvlawn a chyviawn," something must be wrong, and the whole system disturbed or distorted. This evil and its contrary are thus described by the azure Bard.

"Cam" is the Welsh word for wrong, awry, or what is crooked.

THE WRONG.

"Gair yngham iaith yngham
 Iaith yngham dangos yngham
 Dangos yngham ystyr yngham
 Ystyr yngham addysg yngham
 Addysg yngham pwyll yngham
 Pwyll yngham deall yngham
 Deall yngham Gwybod yngham."

THE RIGHT.

"Gair cyviawn, iaith gyviawn
 Iaith gyviawn, dangos cyviawn
 Dangos cyviawn, ystyr cyviawn

Ystyr cyviawn, addysg gyviawn
 Addysg gyviawn, pwyll cyviawn
 Pwyll cyviawn, deall cyviawn
 Deall cyviawn, gwybod cyviawn."

Hence as necessary consequences were deduced the following maxims,—

"Gair cyviawn gwir,"
 "Gair anghyviawn celwydd."

And the Bard went further still, and claimed a more sacred sanction for the word which was to be made the basis of instruction, than any conventional compact, and declared that the whole system ought to be based on the word of God, in these terms,—

"Nid gair ond gair Duw
 Nid iaith ond gair Duw
 Nid dangos ond gair Duw
 Nid ystyr ond gair Duw
 Nid dysg ond gair Duw
 Nid pwyll ond gair Duw
 Nid deall ond gair Duw
 Nid Gwybod ond gair Duw."

"Nid gair Duw ond gwir,"
 "The word of God is nothing but the truth."

"Nid gwir ond cyviawn ar air ac iaith
 Nid gair ond cyviawn o air
 Nid gair ar bob gair ond gair Duw."

These quotations might be multiplied to a much greater extent, and on several other more important subjects of doctrine and practical truths. But sufficient has been done, to prove to all men, that the Cymry, so far from exaggerating the value and the

treasures of their language and literature, have far under-rated them. But the purity, beauty, and simplicity of the language have preserved the treasures from corruption, although buried as it were for ages in careless neglect and profound ignorance.

CONCLUSION.

IT would be superfluous labour to call the attention of the careful reader to the identity of the doctrines embodied both in the language and the literary remains of the Cymry, with the philosophy of the conditioned, as hitherto developed by Sir William Hamilton, respecting which, he says, "I am confident it is founded on truth. To this confidence I have come, not merely through the convictions of my own consciousness, but by finding in this system a centre and conciliation for the most opposite of philosophical opinions. Above all, however, I am confirmed in my belief by the harmony between the doctrines of this philosophy and those of revealed truth, '*credo equidem nec vana fides.*' The philosophy of the conditioned is, indeed, pre-eminently a discipline of humility, a learned ignorance directly opposed to the false knowledge which puffeth up. I may, indeed, say with St. Chrysostom, 'the foundation of our philosophy is humility.' For it is professedly a scientific demonstration of the impossibility of that wisdom in high matters, which the apostle prohibits us even to attempt, and it proposes, from the limitation of the human powers, from our

impotence to comprehend what, however, we must admit to show articulately, why the 'secret things of God' cannot but be to man past finding out. This scheme proves, moreover, that no difficulty emerges in theology which had not previously emerged in philosophy; that, in fact, if the theologian do not transcend what it has pleased the Deity to reveal, and wilfully identify the doctrine of God's word with some arrogant extreme of human speculation, philosophy will be found the most useful auxiliary of theology.* * * It is here shown to be as irrational as irreligious, on the ground of human understanding, to deny either on the one hand the predestination, fore-knowledge, and free grace of God, or, on the other, the free will of man. That we should believe both, and both in unison, though unable to comprehend either when apart. This philosophy proclaims with St. Augustine (and St. Augustine in his maturest writings), 'If there be not free grace in God, how can he save the world; and if there be not free will in man, how can the world, by God, be judged;' or, as the same doctrine is, perhaps, even better expressed by St. Bernard, 'Abolish free will, and there is nothing to be saved; abolish free grace, and there is nothing wherewithal to save.' St. Austin repeatedly declares 'the conciliation of the fore-knowledge and predestination of God with the free will of man to be a most difficult question, intelligible only to a few.' Had he denounced it as a fruitless question, and (to understanding) soluble to

none, the world might have been spared a large library of acrimonious and resultless disputations. This conciliation is of the things to be believed, not understood. The futile attempts to harmonize these antilogies of human reason to human understanding, have originated conflictive systems of theology, divided the Church, and, as far as possible, dishonoured religion."

This doctrine of humility pervades the whole system of the compilers of the "Doethineb y Cymry," as in the following maxims, page 15.

"Nid call ond a welo ei hûn yn fôl."

"Nid aduabyddus ond a adnebydd ei hûn."

"Nid deallus ond a ddeall ei wall ei hunan."

"No man is wise but he who sees himself a fool."

"No man knows what other men are except he knows himself."

"No man is intelligent except he understands his own shortcomings, or imbecility."

Again, there is no attempt in Doethineb y Cymry to reconcile to the understanding this and other antilogies. The sovereignty of the will of God is as loudly proclaimed as the unshackled liberty of man to choose the good and avoid the evil.

Thus we have—

"Nid nerth ond myn Duw
Nid galledig ond myn Duw
Nid gorvod ond myn Duw
Nid doethineb ond myn Duw
Nid hanvod ond myn Duw."

"There is no strength but God's will, no capability, no gorvod, no wisdom, no hanvod but God's will."

Finally, "a vynno Daw a vydd," "what God may will, that will be."

The word necessity has three representatives in the Cymraeg, "gorvod," "anghen," "rhaid," and a fourth is formed by uniting the two latter into one word "anghenrhaid." It would not be difficult to assign their relative value to these expressions, but it would require a longer dissertation than can be on the present occasion introduced. Suffice it to say, that "gorvod" is continually combined with "bod," as some great co-operating and beneficial law, while "anghen" expresses that necessity which results from want of sufficient means and resources, and "rhaid," that better necessity which combines it with duty and obligation. "Anghen," with "dewis," choice, and "dichwain," contingency, is represented as a producing cause, although the effect produced by it is not regarded as in unison with the great laws of nature. Hence "anghenvil," compounded of "anghen" and "mil," an animal, is the word used to express a "monster," something not following the great law of "rhyw—kind or race."

But this and similar disquisitions must be postponed to a future opportunity, when the knowledge on every subject, treated of in these ancient documents shall receive an adequate and systematic examination.

In the meantime let us remember, that since the death of Beda, A.D. 736, more than eleven centuries have rolled away; that time has wrought great

changes in the various populations described by him as existing in his day ; that the Saxons, Jutes, and Angles then flourishing were doomed to successive invasions from tribes of Scandinavian race, fierce in their enmity against the whole body of Germanic origin, an enmity which still continues to animate their respective descendants ; that these invaders, commonly Danes, ravaged with impartial violence the Scots of Ireland, the Cymry of Wales, the Picts of Scotland, and the Saxons of England, and barbarised to a great extent the victims of their continuous aggressions ; that the Saxon predominance, regained from the Danes, was thoroughly overthrown by invaders, who, under the name of Normans, introduced into the country a host of all the bold adventurers (whatever was their race), who were to be found in western, eastern, and southern France ; that these brought with them new principles of action, new forms of ecclesiastical and military government—for civil policy they had none—strange manners, and a foreign language ; that they extended their dominion partially over the whole of Great Britain, and in an effectual manner over Ireland ; that the tenets introduced into Great Britain by the Monk Augustine, and remodelled and subtilized by the Italian prelates, to whom the Normans entrusted the ecclesiastical system of policy, were enforced and made obligatory, as far as authority could make them, upon all the population ; that when the great movement against this enthrallment, commonly called the

Reformation, took place, it found in Great Britain more zealous admirers and active partizans among the Celtic than the German races. The doctrines of free grace and justification by faith, borrowed immediately from St. Augustine, though welcomed at first in England, were ecclesiastically checked, and became dominant only among the Picts and Scots of the North, and the Saxonized Picts of the South ; the triumph of the national creed of Scotland was mainly due to the inhabitants of the Diocese of St. Kentigern, the wild Whigs of the West, and the wild Scots of Galloway.

In Wales and in Cornwall the same doctrines prevail generally, and alone are deemed worthy of popular acceptation. I need not allude to the state of Ireland, which exhibits a picture the very reverse, a people with whom their governors have played a most iniquitous game. They first broke down their national church, and subjected it to the tyranny of the papal crozier and the Norman sword. They then called upon them to reject what they themselves had forced upon them, and to retrace the path which they had been commanded to tread. This they were called upon to do by mere authority, without presenting them with the first elements necessary to a sincere conversion from error, necessary to an intelligent perception of the truth.

The fatal result is too well known to need any demonstration, and tardy efforts are now being made

to heal the wounds inflicted by the short-sighted policy of former rulers.

Laborious researches are made, great expenses are incurred, in exhuming and placing before the public view, the material forms, sculptured monuments, and mythic pictures which Assyria, Lycia, and Tuscany loved to elaborate and honour. But surely more worthy of the patronage of the good, and the labours of the learned, are these fragments of our own language and literature, whence may be deduced a truer philosophy than was ever contemplated by either the Greek or Roman of History—a Philosophy in admirable harmony with the wisdom of God as manifested in the works of His hand, and the words of His Spirit, which alike attest that his creatures should be taught to worship the Creator who created them both body and soul, not with empty forms and idle ceremonies, but with an intelligence enlightened by His truth, and a trusting faith ennobled and animated by His Spirit.

Should any one ask me the reason why a system so manifest as, when properly explained, it must be to every man of common sense (for he carries the evidence of it in his own bosom), should so long be unknown, I can only answer that as without a teacher, master of his craft, a student cannot see in mere words or their context, any greater knowledge than he brings with him to the investigation, so also those who preceded me in the

study of the Cymraeg were neither adequately prepared nor intellectually furnished for the work undertaken and partially performed by me. And, after all, the embers of the truth, faintly glowing within me, had been almost smothered by doubts and difficulties of a perplexing nature, until, owing to a lucky coincidence, they burst into a vivid flame which dispelled all doubts and removed all difficulties. And I can safely promise the same result to every man who will study the question by the light of his own consciousness, in full confidence that his primary intuitions are true realities, and that his Creator never deluded his mind with unreal phantoms or vain imaginations. The philosophy which led astray the chief intellects of Europe, adopted a wrong principle when, on this subject, it proclaimed, “doubt, that you may understand ;” the maxim should have been, “*believe*, that you may understand.”

This is a truth, which Philosophy, as well as Christianity, exacts as a primary duty, which, if discharged, will deliver man eventually from all spiritual and intellectual errors, finally guiding to that truth which will make him free,—free alike from slavish superstition, and the bonds of the necessitarian Fatalist.

APPENDIX.

A LETTER FROM THE ARCHDEACON OF CARDIGAN RESPECTING THE ANCIENT CONNECTION BETWEEN HELLAS AND GREAT BRITAIN.

The letter commences with the reasons which induced the writer to enter upon what may be called the Hyperborean question, and to maintain, in opposition to the arguments advanced by the Honourable and Reverend Algernon Herbert, in his work called "Cyclops Christianus," the conclusion of those antiquarians, who affirmed that Stonehenge and its hierarchal establishments were far older than the Christian Era, and well known to the inhabitants of that country which was afterwards called Hellas.

I am so certain that I hold the truth upon this question, that I am quite ready to peril my reputation as a scholar and an archæologist upon the final result of this discussion, and deservedly to merit those calumnies which Mr. Herbert so copiously heaps upon our most respected Celtic scholars, and upon every Saxon also who has dared to think for himself upon this question. The gentleman is so calumnious in his charges, so full of suggestions of fraud, vileness, and forgery, on every author who advances any statement adverse to his own theories, that I am absolutely compelled to quote all my authorities at full length. The translations are my own, and if I entertain any doubt respecting any word or passage, I do not attempt to render it into English, but pass it over, indicating, however, by asterisks, that there is a hiatus.

Now to the question.

Early in the sixth century, before the Christian era, was born Hecataeus the Milesian, a man of great learning and the author of many works, of which nothing but fragments has reached us. He took an active part in the revolt of the Ionians from King

Darius, about A. C. 500, and was thoroughly cognizant of all the proceedings connected with the commercial enterprise of the Ionians in the earlier part of the sixth century B. C.

The Phocæans, one of the Ionian states, had, in spite of the jealousy of the Carthaginians and Tyrrhenians, forced their way in war-gallies to Tartessus and Southern Spain, and established a commerce with the flourishing communities in that vicinity, which had proved a great source of wealth to them, both generally and individually. Arganthonius, a king of Southern Spain, was an especial friend of the Phocæans, and offered them, as a community, an asylum in his dominions, when the Ionian states were becoming alarmed by the increasing predominance of the Persians, a Scythian race, under their great king, Cyrus.

The Phocæans refused the offer, but accepted gold, with which they fortified in vain their continental city.

It is clear from this statement that, whatever Arganthonius, the long-lived King of Tartessus knew, was also known to the Phocæans, and a man of the inquisitive spirit of Hecateus, who was a great traveller, and visited, among other regions, Egypt, must have known what the Phocæan merchants knew.

Here follows the famous quotation from one of his works, quoted by Diodorus Siculus, who flourished a short time after our Saviour's birth. It is in the second book of his mythological work. "Now after describing the parts of Asia lying northward, we think it not inappropriate to narrate the mythological stories concerning the Hyperboreans. Now Hecateus, and some other authors of ancient mythology, say that in the regions over against 'Celtica,' there is in the ocean an island, not smaller than Sicily; that this island is situated below the constellation of the Bears, and that it is inhabited by men called Hyperboreans, because they are placed beyond the blast of Boreas. They add that, the land, being fertile and producing everything necessary, and enjoying a fine temperature, bears two crops in the year. Now they mythologically state that Latona was born there, and that, on that account, Apollo is honoured by them above all other gods—that among them there are some men priests as it were of Apollo, and that, consequently, he is daily and continuously hymned by them with lyric songs and exceedingly honoured—that there is also in the island both a consecrated precinct of great

magnificence, and a temple of corresponding beauty, adorned with numerous dedicated gifts, and in shape spherical—that there is also a city sacred to the god, and that the majority of its inhabitants are harpers, and that these continuously harping in the temple sing, lyrically, hymns to the God, and greatly magnify his deeds. They also state that the Hyperboreans have a peculiar dialect, and are very kindly disposed to the Hellenes, and especially to the Athenians and Delians, and that they have inherited this friendly feeling from ancient times. They also say that some of the Hellenes have passed over to the Hyperboreans, and have left there precious dedicated gifts, bearing Hellenic inscriptions; that in the same manner Abaris, in a former age, had passed into Hellas, and renewed with the Delians the bond of friendship and consanguinity. They also say that the moon from this island appears to be not far distant from the earth, and clearly shows certain earthly eminences. It is also said that every nineteenth year the god descends into this island. Now every nineteenth year certain returns of the stars to fixed positions take place, and on this account a period of nineteen years is called by the Hellenes the great year; that when the god makes his periodical appearance, he both plays the harp and dances during the night, from the vernal equinox to the rising of the Pleiades, taking great delight in his own successful efforts.”

“They also say that a family called Boreadæ, descendants of Boreas, are the kings of this city and superintendents of the temple, and regularly succeed each other by birthright.”

Now, if Hecataeus derived his information on this important subject from the Phocæan merchants, who frequented the court of Arganthonius, it is evident that these Hyperboreans were the occupants of Great Britain, which is so accurately described in the above passage, that even one of the earliest editors of Diodorus could not refrain in his index from writing—“See whether this cannot be applied to Anglia.” The south of Britain, when visited by sailors, scorched by the summer heat of Southern Spain and Western Lusitania, would certainly be a delightful temperature, and any person who has spent a vernal or autumnal season in Kent, in the Isle of Wight, or in South Devonshire, cannot imagine a more delightful climate; and if we add that there is in Britain what there is not in Southern Europe, two seasons of vegetation—

in fact, two springs in trees, shrubs, and grasses, we may acknowledge the truth of the description without supposing that the delighted sailors had recourse to Virgil's well-known exaggeration respecting his beloved Italy:—

“Bis gravidæ pecudes, bis pomis fertilis arbor.”

As for the variety of its productions, we have Cæsar's authority that our island produced all that the continent did, with the exception of wine and olive oil.

But we have other, and I must say more important, testimonies, as tending to prove the universality, within certain limits, and at a certain period, of the religion connected with megalithic structures, and of its prevalence in Eastern Asia, Western Europe, and the intermediate regions.

Pindar, the great lyric and religious poet, who was born, according to some, B. C. 560, according to others 540, writes thus, *Ol. ode III.*, verse 12, respecting the *Cotinus*, *Oleaster*, or wild olive tree, from the twigs of which the wreaths, worn by the victors in the Olympic games, were woven. “(This olive), the son of *Amphictyon*, transported from the shady fountains of the *Ister*, that it might become an illustrious badge of the Olympic games, after he had persuaded the community of the *Hyperboreans*, a people who are ministers of *Apollo*.” “His spirit led him to the *Istrian land*.” “In pursuit (of the golden-horned stag) he saw that land at the back of the cold blast of *Boreas*.”

Here is a clear proof that the *Hyperborean land* was not placed where later authors wished to find it, somewhere beyond the *Rhipæan hills*, and near the *North Pole*, but somewhere about the sources of the *Ister* or *Danube*. Another passage from the *Tenth Pythian Ode*, v. 49, is equally satisfactory respecting the non-arctic position of these renowned *Hyperboreans*. “But to the *Hyperborean race* you will not obtain a wonderful access either in ships or on foot.” Here Pindar seems to insinuate that he knew that some *Hyperboreans* lived in an island which required both travel by land, and a voyage by sea, before it could be reached from *Hellas*. He then proceeds:—“Now among these formerly feasted *Perseus*, leader of hosts. He, having entered their hall, found them sacrificing renowned *Hecatombs of Asses*. Now, in these sacrificial banquets and vocal songs of these people, *Apollo* takes incessant and most intense delight, and laughs while he

views the petulance of the restive brutes. The Muse, moreover, is not a stranger to their haunts, but everywhere tuneful choirs of virgins, and the voice of harps, and the tones of pipes are set in motion; and the assembly, crowned with wreaths of the golden laurel, banquet merrily. Nor do diseases nor decaying old age affect the sacred race, and they live free from toils and wars. Nevertheless, Danaë's son, animated by a bold spirit, once visited them; and Athena led him to this happy people, whence (setting out) he slew the Gorgon."

Every scholar, who compares this poetic description of the Theban swan with the prose myth of Hecataeus, cannot fail to see that one must either have copied from the other, which, if we remember that they were contemporaries, is not probable, or that they drew their information from a common source, which is most likely.

The close connection of the visit of Perseus to the Hyperboreans, and his adventure with the Gorgon, seem to have puzzled an ancient scholiast on this passage in Pindar, whose later ideas respecting the position of the Hyperboreans were shocked by this juxtaposition. He therefore observes:—"It is asked how Perseus went to the Hyperboreans for the purpose of cutting off the Gorgon's head? For the Hyperboreans dwell near the North Pole, but the Gorgons, according to some, in the Erythræan and Ethiopie regions, which are to the East and South, but according to others in the extremities of Libya, which are to the West. But it is clear that the Gorgons are not near the North Pole, because no author has placed them there."

Perhaps the question of the honest scholiast may still receive a satisfactory answer.

The next author of name and note who mentions the Hyperboreans, is the tragedian Æschylus, the son of Euphorion, who was, perhaps, some thirty years younger than Pindar, who died B. C. 480, the very year in which Æschylus fought so gallantly at Salamis. In a chorus of his, "*Choephoræ*," (and young scholars should be reminded that in the earlier stage of the Athenian drama, nothing could be introduced into a chorus which was not familiar to the public mind,) the Coryphæus thus speaks:—

"O child, you speak of things more excellent and greater than the gold and great prosperity of the Hyperboreans."

The wealth and supposed prosperity of the Hyperboreans must have been proverbial topics, before this allusion could have been made before the Athenian audience.

From a passage in Strabo, we know that Simonides had mentioned the Hyperboreans with an especial allusion to their long life; and Clemens Alexandrinus enables us to state that Hellanicus had described them in not very favourable colours.

I venture to make one quotation more under this head, although I have not been able to ascertain the age of the author, and scarcely anything else about him, except from a passage in Athenæus, who calls him "Pherenicus, a Heracleote by birth." Now, a Heracleote might be either a citizen of Heraclea, on the southern shores of the Euxine, or on the Tarentine Gulf. If he was an inhabitant of the Italiot Heraclea, his testimony is doubly valuable. The words are to be found in the *old* Scholiast—a highly valued authority—upon the third Olympic Ode of Pindar, v. 28.

Pherenicus says the Hyperboreans were of the Titanic race. He thus writes :—

"Around the Hyperboreans, who inhabit the extremities under the protection of the Temple of Apollo, where they are free from war. Now, their priests sing that they have sprung from the blood of the Titans, prior in time, and dwell under the sky-clear house of Boreas."

This distinct allusion to the great temple is peculiarly valuable.

Hitherto my course has been rather easy, and the authorities naturally lead us to look for the Hyperboreans in a country abounding with olives, laurels, and asses; and for the island of Hecateus in the ocean off the coast of "Celtica." But after this period a new element entered into the description, which has been productive of sad confusion. The author of this confusion was Herodotus, a man who deserves and justly has won the approbation of every inquirer into the history of mankind, and the loss of whose works would have been an "*irreparabile damnum*" to the archæological student."

But still Herodotus, with all his merits, was a victim to those failings which are now called "crotchets." Among the most prominent of those was a marked hatred of poetical mythology, a great distrust of all writers who had preceded him either as poets or prose writers, and a firm conviction that were he on any dis-

puted fact to procure the testimony of one eye-witness, it was sufficient to outweigh all that poets might imagine, or mythologists enigmatically suggest. It is with these prejudices strongly influencing his mind, that he entered on the question of the locality of the Hyperboreans, who never were supposed by preceding writers to have been a separate nation like the Thracians, Scythians, Celtæ, &c., but merely to have been so denominated from their position in the line of "climates." I first quote the following passage from the thirty-second chapter of his fourth book :—

"But some things have been said by Hesiod about the Hyperboreans, and something also by Homer in the 'Epigoni,' that is, if Homer is truly the author of that poem."

The portion of Hesiod's work, in which the Hyperboreans were mentioned, and also the great epic of the "Epigoni" have perished; but the very fact that the word was used by Hesiod and the author of the "Epigoni," enables us to test its meaning by comparing it with similar compound adjectives in the still surviving Homeric writings; and I can boldly appeal to every Homeric scholar, who may choose to examine this question by the light of Seber's index, that almost without an exception the adjectives compounded with the preposition "*ὑπερ*," gain nothing but intensity by this prefix. But Herodotus chose to assign a new value to the compound adjective, and to assume that "Hyperboreans" meant "People beyond the blasts of Boreas," and not "a very northerly people." Reasoning on this new principle, he directs his whole argument to prove that there were no such things "*in rerum natura*," as the Hyperboreans described in the Arimaspean Hexameters of one Aristæas, a Proconnesian, who in rather a fabulous style, had described his travels to the north of the Euxine, where he had thus graduated the nations from the south to the north,—first the Cimmerians on the Euxine, next the Scythians, next the Issedones, and lastly the Hyperboreans. It is against this theory of the Proconnesian, who, according to Herodotus, must have been coeval with Hesiod, if not with Homer, that the Father of History directs his wrath, and proves satisfactorily from his own inquiries, among both the Scythian occupants of the northern shores of the Euxine and the Mæotic Lake, and from the numerous Greek colonists in the same regions, that there could

not be to the north of these well-informed people, any race of men which could be possibly mistaken for the Hyperboreans of the Arimasian poet.

Having thus settled the question to his own satisfaction, he utterly throws aside the evidence of men far higher than himself in the scale of intellect and genius, and does not condescend to allude even to the opinions of Pindar, Æschylus, and Simonides, first-rate men, or even of Hellanicus and Hecataeus, his own immediate predecessors in the path of history in prose.

Nay, it is worth observing, that this matter-of-fact man seems to have looked down with utter disdain upon men like Simonides, Æschylus, and Pindar. He mentions a two-line epigram of the first, blames the second for stealing an Ægyptian myth, and quotes with approbation a very doubtful moral maxim of the third; and that is all from him of these three great men.

This is a digression, but a very necessary one, for almost all the confusion upon this question has arisen from the almost wilful incredulity of Herodotus. Eratosthenes blamed him severely for denying the existence of the Hyperboreans; but as we have his criticism only in a very obscure state, in the Second Book of Strabo, cap. 3, who seems inclined to defend Herodotus, it is difficult to say anything positive on the question. Strabo, however, adds, "if it is right to blame Herodotus in any respect, it is in this respect, because he supposed that those men were called Hyperboreans, in whose country Boreas blows not. For even granting that the poets thus speak too mythically, their interpreters, at least, say that the Hyperboreans are the most northerly."

If, however, we examine the account given by Herodotus himself, we may, perhaps, discover some other source of his error, other than a mere etymological mistake. Lib. iv., cap. 32, he thus writes:—

"But the Delians, forsooth, say much more about the Hyperboreans, as they say that sacred gifts, bound up in wheaten straw, are regularly conveyed to the Scythians, and that the neighbours of these, receiving them in succession, convey them to the Adriatic, the furthest station from the West; that thence, being conveyed Southward, they are escorted until the Dodonaean, first of Hellenes, receive them; that from them they descend to the

Malæan Gulf, and cross over into Euboea ; and that then city sends them to city until they reach Carystus. But the Carystians, passing by Andros, convey them to Tenos, and the Tenians to Delos. That in earlier times the Hyperboreans sent two virgins to bear the sacred offerings. These the Delians name Hyperochè and Laodicè ; and that as an escort they sent with them five of their citizens, whom they now call Perpherees, who have great honours at Delos ; but that when the men thus sent forth never returned back, the Hyperboreans, regarding it as a great evil that it should always be their lot never to receive back the men deputed, conveyed on this account the sacred gifts, bound in wheaten straw, to their next neighbours, with injunctions to escort them from their own to another nation, and they say that the offerings, thus escorted, reached Delos."

Surely, if Herodotus had combined the statement of Pindar, that there were a Hyperborean people at the sources of the Danube, with the Delian report, that the course of the sacred offerings had been from the west to the Hadriatic, he might have come to a sounder conclusion than he did, and needed not have regarded the whole affair as a non-reality. His own inquiries among the Scythian tribes to the north of the Euxine, and among the numerous Greek colonies in that vicinity, satisfied him that there were no such people in the Arctic portions either of Asia or Europe. But it seems never to have occurred to him that his inquiries were in the wrong quarter. He consequently states, Lib. iv., cap. 32, "But respecting the Hyperborean people, neither the Scythians say anything, nor any others of those who dwell in their vicinity, except, forsooth, the Issedones [upon the report of Aristæas]. But, according to my own opinion, even they say nothing ; for otherwise the Scythians would have spoken of them, as they do respecting the one-eyed men." He insinuates very plainly that the reports concerning them were to be classed with the myths of the Gorgons, the Dragons of the Hesperides, and other such figments.

But his ignorance respecting the west of Europe was extreme, an ignorance for which it is most difficult to account, except upon the principle that amidst the enormous false statements of the mercantile community, and the mythological Fables of Priests and Poets, he would not believe a single statement except it was

confirmed to him upon the testimony of some respectable eye witness.

Listen to his own confession upon the subject. Lib. iii., cap. 115, "Now, concerning the western extremities of Europe, I have no accurate account to give; for I neither admit that a river is called by the Barbarians 'Eridanus,' and empties itself into the sea that faces the north-wind, from which, report says, 'Electrum' comes to us; nor do I know that the islands Cassiterides exist, from which Tin does come to us; for, in the first place, the very name Eridanus proves that it is a Hellenic and not a Barbarian word, and that it was invented by some poet; and, in the second place, I cannot hear from any eye-witness, although I have anxiously enquired, that the parts on that side of Europe are a sea. It is, however, true that both 'Electrum' and 'Cassiterum' come to us from that extremity of Europe."

I have merely to observe on this passage, that there was a great river, probably the Vistula, falling into the North Sea, whence Amber came; and that there were islands off the coast of Western Europe, whence Tin came; and that their real existence could not be ignored merely because their names were supposed by Herodotus to have been purely Hellenic; and because he could not find any autoptic testimonies on this subject. But more hereafter.

Again, it is very difficult to comprehend the Herodotean view of the course of the river Ister. Here is one of his descriptions, Lib. ii. cap. 53, "The river Ister, having commenced its course from the Celtæ and the city of Pyrene, divides Europe into two equal parts. Now the Celtæ dwell on the outside of the Heracleean Pillars, and have common boundaries with the Cynesii, who dwell furthest to the west, of those who live in Europe." He then proceeds to make a statement which, if explained literally, would naturally lead to the supposition that the Ister entered the Euxine at a meridian line, passing from south to north from the mouth of the Nile through mountainous Cilicia to Sinope.

If such was his idea of the course of the Ister, his authority upon the real geography of Western Europe must be utterly disregarded.

Again, Lib. iv. cap. 49, he thus writes—"For the Ister flows through the whole of Europe, having commenced from the Celtæ,

who, furthest of those in Europe after the Cynetæ, dwell to the setting sun,"—"and flowing through the whole of Europe, it enters the flanks of Scythia."

We know that there was a sea to the West of Europe. He knew that the Celtæ were the westernmost inhabitants of Europe. We hear from Hecatæus, that in that ocean sea, off the coast of Celtica, beyond the Heracleian Pillars, in a northern direction, was an island not less than the greatest in the Mediterranean Sea, which cannot be predicated of any other island than Great Britain.

The later Greek authors of any note, with one exception, seem to have all adopted either the theory of Herodotus, that there really did not exist a nation of Hyperboreans, or that, if they did exist, they were to be found under the north pole, with a six months' summer of one day, and a six months' winter of one night; and this theory, as Gesner states, was with one mouth adopted by the Latin writers, who assigned all the piety, happiness, and prosperity of the Hyperboreans of history to an Utopia within the arctic circle.

No less an authority than Sophocles seems to have taken the lead in this direction, for in a fragment of his "Orithyia," he says that the Attic maiden was carried by Boreas,

"Both over the whole sea to the earth's extremities,
Beyond the springs of night and the unfoldings of heaven,
To the ancient garden of Apollo."

But even Herodotus himself was obliged to confess that the notice of the Hyperboreans was immediately connected with the earliest traditions of ancient mythologists respecting the establishment of the Apollinarian worship in Greece. Here are his words, Lib. iv., cap. 35—

"The Delians also say that both Arge and Opis, being virgins from the Hyperboreans, * * * came to Delos long before Hyperochè and Laodicè; that the latter came to bear to Ilythia the tribute imposed for quick child-birth. But that Arge and Opis had come with the deities themselves, and that other honours were paid to them by the Delians; that their matrons in assemblies invoked their names in a hymn composed for them by Olen the Lycian; and that both the islanders and the Ionians had learned from them to invoke in their sacred assemblies the names of Arge and Opis.

This same Olen came from Lycia, and composed those other ancient hymns, which are sung at Delos."

Now, the scholar will please to remember that this and other similar records, for the traditionary hymn is a record and not a myth, carry us back to the patriarchal age, long before the establishment of that which, for the want of a better name, has been lately called "Hellenismus," as, according to a tradition preserved by Pausanias, Lib. ix., cap. 27, "The Lycian Olen composed this hymn long before Pamphus and Orpheus wrote."

But the Hyperborean memorials, thus ancient, survived the sceptical inferences of Herodotus, and nearly two centuries after his publication, we find Callimachus, that preserver of so many ideas common to the heroic and mythic ages, thus singing in his hymn to Delos, verse 279—

"All states lead up your choric dances,
Those who in the east, west, and south
Have fixed their lots, and also those
Who dwell beyond the Boreal shore, a long-lived race.
These commencing send forth the sacred sheaves
Of wheat-stalks, and the Pelasgi of Dodona
First receiving them arriving from afar,
* * * Secondly they come to the sacred city and hills
Of the Makæan Land."

This is, perhaps, the last vital notice by a man of genius, for genius he had, though Ovid would only concede him consummate skill. After this, we have only extravaganzas on this subject of low Hellenic writers and of Latin authors, their servile copyists, with the exception of Temple Traditions, such as Pausanias, and scholiasts, and lexicographers, have fragmentically preserved; nevertheless, those same fragments are redolent of the highest antiquity, of something older than Linus, Pamphus, and Orpheus.

Now then, my young antiquarian friends, listen to a few of these Temple Traditions. First, of the Priests of the Olympian Jupiter, in Elis, Pausanias, Lib. v., cap. 7,—"These say that the wild olive (*cotinus*) was transferred to the Hellenes from the Hyperborean Land by Heracles, and that these Hyperboreans were men who dwell beyond the wind Boreas. Olen, the Lycian, first sung in a hymn, which he composed in honour of Achæa, that she had come to Delos from these Hyperboreans. At a later period

Melanopus, the Cymæan, composed an ode in honour of Opis and Hecæerge, stating that they also, even before, had come from the Hyperboreans to Achæa, and also to Delos."

Again, Lib. ii., cap. 31, Pausanias thus writes of the same priests—"They say that Heracles laid down his club close to this altar, and that it (for it was a cotinus) in the first place (believe it who can), sent roots downwards, and in the second place, sprouted upwards, and that this wild olive still grows. They also say that Heracles, having found it close to the Saronis, cut from it his club."

Hear again a tradition of the Athenian priests on this subject, Pausanias, Lib. i., cap. 18—

"Near to it was built a temple of Ilithyia, who, according to the tradition of the Athenians, went from the Hyperboreans to Delos, to aid Latona in child-birth. The Athenians also say that everybody else borrowed this name from them. The Delians also both sacrifice to Ilithyia, and sing a hymn composed by Olen in honour of her."

Hear again a tradition of the priests of Delphi, peculiarly at a later time, jealous of their Cretan origin, Pausanias, Lib. x. cap. 5—

"Boeo, a native Delphian woman, in a poem composed by her, says that the oracle of Apollo and Delphi was established both by others, who came from the Hyperboreans, and by Olen; that Olen gave the first oracular response, and that in Hexameter. These are the verses of Boeo—

'Where the children of the Hyperborean Pegasus
And the high born Agyeus established
A memorable oracle.'

Then, after enumerating other Hyperboreans, she, at the end of the hymn, thus named Olen—

"And Olen, the first Prophet of Phæbus,
Who first composed a song in ancient Hexameters."

I could easily multiply such notices, but these are quite sufficient to prove how indelible were traditions connected with the homogeneous character of the Hyperboreans, and the ancient religious creed of Greece, or rather of the far-famed Pelasgi. Accord-

ing to Herodotus, there had been a time when the Pelasgi had no names for the numerous Hellenic gods. He had heard this from Dodonaean Priests and Priestesses, who also were aware of the time, when Dodona was the only oracle in the country afterwards called Hellas. Here is his extraordinary testimony. "Now whence sprung each of the gods, and whether all of them always existed, and what were their figures, men knew not, to use the expression, until yesterday and the day before; for, as I think, Hesiod and Homer were only four hundred years older than myself. But these are the men who invented the Theogony of the Hellenes, and who gave names to the gods, who assigned to them several offices and arts, and who shaped forth their figures."

If such was the case, the connection established between the Hyperboreans and the well-known Pelasgian Oracle of the Dodonaean Zeus of the Oak-grove, at a period long anterior to Homer and Hesiod, leads us naturally to infer that in the earlier ages the Hyperboreans were as free as the Pelasgi from the pollution of Polytheism.

But we have some precious fragments to pick out from the wreck of ancient literature, which require due consideration from every scholar, who aspires at the character of an archaeologist in the dark period intervening between the Patriarchal and Polytheistic age.

First, under the word "Galeotæ," you will find the following fragmentary passage in Stephanus of Byzantium. "A nation in Sicily or in Attica, from Galeus, the son of Apollo, and of Themisto, the daughter of Thavius, king of the Hyperboreans, as will be said in the article Telmissus."

"Some, however, say that the Galeotæ are a species of Sicilian prophets. Now they say that the first from the Hyperboreans was Telmissus, * * (here a Hiatus) * * and to them the oracle in Dodona announced that one of them should sail to the east, and the other to the west, and that each should erect an altar, where an eagle should carry off the thighs of the sacrificed victims. Galeotas arrived in Sicily, Telmissus, in Caria, where the Temple of the Telmissian Apollo now exists."

Now Telmissus was famous not only for its Oracle and Temple of Apollo, but to this day its megalithic structures are the admiration of intelligent travellers. Hear Dr. Clarke, vol. iii., cap. 8.

“Everything at Telmissus is cyclopean, a certain vastness of proportion as in the walls of Tirynthus, and Crotona excites a degree of admiration which is mingled with awe.”

“The kings of Caria and of Lycia have left behind them monuments defying the attacks of time and barbarians. Amidst the convulsions of nature and the earthquakes, which have desolated the shores of the Carpathian sea, these buildings have remained unshaken. Some of the stones used in the construction of the theatre are nine feet long, three feet wide, and two feet thick, three immense portals not unlike the ruins of Stonehenge, conducted to the arena. The stones, which compose these gates, are yet larger than those mentioned. The central gateway consists only of five, and the two others of three, each placed in the most simple style of architecture.”

I cannot withhold a further testimony from Dr. Clarke, whose close observation of similar works in all parts of Europe and Asia, entitles him to be considered as an authority upon the subject. Vol. ix., p. 59.

“After leaving *Kiel* we observed upon our left the first monument of Danish antiquity. It was a Cyclopean structure of the kind which is called in Wales *Cromlech*: consisting of three upright stones, supporting horizontally an enormous slab of granite. It stands in the middle of a level meadow, the ground being somewhat elevated whereon it is placed. The highest point of it is not now above seven feet from the soil; but from the very nature of such a work, and its great antiquity, it is evident that the soil has greatly accumulated around it, since it was first constructed. It appears to rest upon the top of a *tumulus*, whereof nothing but the summit is now visible. It would be easy to enumerate many antiquities of the same form, which exist in our own country. That which is more difficult is, to ascertain for what purpose, and by whom they were erected. * * * Respecting the people who have left these monuments of their piety towards the dead in all the maritime countries of Europe, and also in some parts of Asia, there is very little information that can be relied upon. If they were Seythians, it will naturally be asked, why such monuments are not found in any part of that country; and the time of their construction carries us back to a period far beyond all that history has recorded of the original inhabitants of

Europe. It seems to be evident that they are the works of the same people, who have left the other stupendous vestiges of Cyclopean architecture, which are exhibited in England by the remains at *Stonehenge*; in Greece by the walls of *Tiryns*; and in Italy by the walls of *Cortona*. We may consider the structure which is now described as one of the specimens which they have left, indicating the march they took. Of their written characters we know nothing: because it is the peculiar characteristic of their monuments to be destitute of any inscription. There is, therefore, nothing *Gothic* about them; nothing denoting the *Cimbri*: or the *Franks*; or the old *Saxons*; but rather the ancient *Gaulish*, the ancient *British*, and the ancient *Irish*; and if this be admitted, they were *Titan-Celts*: the GIANTS of the *sacred*, and the CYCLOPS of the *heathen* historians."

But the name Telmissus was generic, as there was a second Telmissus, and also a Termissus—apparently the same, and, as I think, we may recognise a fourth at least in the Telmissus of Macrobius. He writes in his first book of his *Saturnalia*, that in Thrace (the ancient Thracians were famous for their archaic worship) there was a renowned temple, circular and hypæthral, situate on Mount Tilmissus, where a "native God" (undoubtedly the sun, as his name begins with a "sab,") was worshipped with magnificent religious rites; nay, more, the Siceli, among whom the other missionary settled, were connected with the Pelasgi, and with a secondary style of megalithic structures. Hear the testimony of Pausanias, Lib. i., cap. 23.

"With respect to the Acropolis of Athens, with the exception of that portion of its wall, which was built by Cimon, son of Miltiades, it is said that the Pelasgi built the rest of the enclosing wall, when they dwelt under the Acropolis; as they say, that the leaders of these Pelasgi were Agrolas and Hyperbius. When I inquired about them, as to who they were, I could learn nothing more than that they, being by origin Sicelians, emigrated to Acarnania."

Perhaps this tradition may help us to connect the Cyclops of Homer and of Lycia with the Hyperborean and Pelasgian megalithic builders. The Siceli are known to have moved eastward from Spain through Italy into Sicily. The very name of their masonic leaders are suggestive of mythic truth. "Agro-las"

means "stone-griper," the artist who gripped the gigantic stone with a forceps, nipper, or shears, suspended by a chain from a gigantic crane, and which required only to be worked by the wheel and pulley of his partner "Hyperbius," (that is a man of surpassing strength) to be raised from the ground, suspended in the air, and deposited wherever the artist wished to deposit the huge mass.

This necessary connection between the Siceli, the Pelasgi, and the Hyperboreans, may also throw some light upon the predilection which the latter people felt for the Athenians, who, according to good authority, were the last in discarding the ancient rites, religion, and perhaps language of the older race, and in conforming to "Hellenismus." This very pertinacity on their part might have been one cause why they so suddenly, when released from the Dorian chain, burst with such energy and vigour into poetic life and intellectual development.

Here, again, I must make a digression, in order to connect the sacred pathway of the Hyperborean virgins with megalithic structures. Of Dodona, the Pelasgic establishment, we cannot safely predicate anything, except that its oaks were oracular, and that its cauldrons might have been something more than great metallic bells. As I have before said, I am far more anxious to display the materials within my reach, to younger archæologists, than scientifically to combine them into a compact essay, and especially to reduce to silence those "faineants" who would fain persuade the world that we have not ample means for thoroughly investigating the whole question.

The author of the "Cyclops Christianus," page 29, says:—"Sir John Chardin relates that nearly two days' journey from Tauris, in Media, towards Sultania, he saw large circles of hewn stones; and the Persians affirmed that certain giants, called the "Caous," waging war in Media, had held their council in that place, each bringing with him a stone, to serve him for a chair. They were so big that eight men could hardly move one, and it was supposed they must have been brought from six miles off." Vol. viii., p. 371.

This account, according to Mr. Herbert, points to no age or date—nothing definite, certainly; but it assuredly implies that the then existing generation of Persians assigned, like all other

nations, ourselves excepted, ascribe such constructions to a race of giants—"Caous," or "Cawr"—not of their blood."

But these circles of hewn stones, and used as council-halls, were at least as old as the time of Homer, as partly shown before. But hear what Homer says, *Odyssey* iii., verse 31 :—

"They came to the assembly and the 'Hedræ,' or seats of the Pylian warriors."

It was a solemn festival, and the whole community were gathered together to sacrifice and feast. Of what materials the "Hedræ" were, we learn from the same book, v. 407 :—"Nestor came forth and sat down upon hewn stones, which were before his lofty gate, white, glittering with oil, on which Neleus used formerly to sit." Evidently the seat of justice before the gate. Then came his sons and "seated Telemachus beside him."

The scholar may compare this seat with the "sedd," or "gorsedd," whence Agamemnon, without rising from it, addressed the assembly. *Iliad* xix., v. 7, 8.

Nay, in the descent from Dodona into the Malæan Gulf, the Hyperborean maidens in older times, and the sacred gifts in later times, visited the most sacred precincts of the older religion, the very name of which is full of signification.

The land "*Μηλια*" or "*Μηλις*," derives its name from the word "*Μηλα*," and is used to express a civilized region, in the same manner as its root is applied as a general term both to the fruits, which man has reclaimed from a wild state and improved for his own use, and to those animals, especially *sheep*, which we now call the domesticated races. Hence the Latin "*Mala*," and the Cymrian "*Avalau*," restricted to the mellow "fruits" alone. The Celtic scholar will be reminded here of "*Ynys Afallon*."

Callimachus calls its chief city "Sacred," as may be seen in the preceding quotation. Within its bounds took place the fiery self-immolation of Heracles and his supposed ascent to heaven. The scene of this catastrophe, so magnificently described by Sophocles in his *Trachiniæ*, was Mount Cæta, where it encroaches upon the Ægean Sea, and overlooks the narrow strip of land, known as the Straits of Thermopylæ. Close to the hot springs and baths was an altar of Heracles, and where the Asopus enters the sea there was a wider space, in which was situated the '*ἱερον*' of the Amphictyonic Demeter, and where still are the 'Hedræ' of the

Amphictyones and a 'ἱερον' of Amphictyon himself." Again, in describing the path along which Ephialtes guided the Persians over Ceta to the rear of Leonidas and his Spartans, my author thus writes—"This path stretches along the ridge of the hill, and ends over against the town Alpenus, the first of the Locrian settlements from Melias, and the stone called 'Melampugos,' and the 'Hedraë' of the Cercopes." All these quotations are from Herodotus, Lib. vii., cap. 176, 200, 199.

I feel as confident as man can be, that even if the "Hedraë" both of the Amphictyonic Council and of the Cercopes have disappeared, which, nevertheless, I strongly doubt, yet the stone "Melampugos," one of the nicknames of Heracles, still remains undisturbed, where Herodotus saw it. Equally certain am I that megalithic structures will be found still existing at one of the sources of the Spercheius, in the same vicinity where Dr. Clarke saw in the plain what he says is called in Wales a "Cromlech." It is also worth observing, that the Deputation visited the little island of Tenos, famous for its megalithic Loganstone, mentioned by Apollonius Rhodius, and that the islanders had the honour of escorting the sacred offerings to Delos.

These regions have been for ages left alone in their glory, and it was in similar deserted spots that Pausanias found most of the rude stone circles, described by him. For example, Lib. ii., c. 54, he thus writes—"Nearly half a mile from the then more modern city of Hermione was the old site. Here are circles of great "Logades" stones, and within them they perform the mysterious rites of Demeter."

But we have positive testimonies respecting the western position of the Hyperboreans. According to Poseidonius, who himself travelled in Gaul (vide Scholiast on the Argonautes of Apollonius, ver. 677, Lib. ii.)—"Hyperboreans dwell in the vicinity of the Alps of Italy." Plutarch, in his life of Camillus, quotes Heraclides Ponticus, as recording "that the Gauls, who conquered the Romans on the Allia, and captured the city, were Hyperboreans,"—a statement which coincides with that of Poseidonius. And a certain Protarchus, quoted by the Byzantine Stephanus, writes "that all who dwell below the Alps are named Hyperboreans."

Nay, more, we learn from a tradition, recorded by Dionysius, of Halicarnassus, that Latinus was the son of Heracles by a

Hyperborean maiden, whom he had received as a hostage from her father, and was leading with him. "Heracles, in his return to his native Greece and Argos, came with his Hyperborean maiden into Italy, and gave her in marriage to Faunus." These quotations are taken from Gesner's admirable paper upon the subject of the Hyperboreans. See it at the end of Herman's edition of the "Orphica."

Gesner alludes to the fable of the Scythian or Hyperborean Abaris, who "when he was returning from Hellas to his own country, that he might convey the gold, he had collected for the god, to the Temple of the Hyperboreans, went to Italy, where he saw Pythagoras, and recognised him as his own Hyperborean Apollo."

"Now," adds Gesner, "Is it to be supposed that the men, who either invented or reported the travels of the sacred deputation to the Delian Apollo and of Heracles and Abaris, were triflers without a grain of common sense, and not persons, who had sufficient acquaintance with the topography to enable them to know, that persons intending to visit Delos from the Pontus Euxinus, or from Greece to the Scythians, could have nothing to do with Italy or the Adriatic. What then? there were Hyperboreans, unless I am deceived, even on the western shore of the external ocean. So that even the Africans and Iberians, washed by the Western Ocean, were included under the term."

From the various authorities recorded by me, I think it may fairly be inferred that—

First, There were a people called not by a Gentile name like Thracians, Getæ, Scythæ, but from their geographical position, Hyperboreans, intimately connected with the earliest inhabitants of what, at a later period, was called Hellas, and with its primitive religion.

Secondly, That they dwelt in a land where the olive, the laurel, and, among other animals, asses were to be found in a fertile soil and favourable climate.

Thirdly, That the western expeditions of the mythological Heracles, in search of sacred plants, of milder fruits, and a finer breed of animals, had been undertaken into the regions now called the south-west of Spain and Gaul, west of the Alps; and that the inhabitants of these countries were called Hyperboreans.

Fourthly, That in the ocean, over against "Celtica," (say from the Spanish Cape Finisterre to the mouth of the Elbe), there was an island, not smaller than Sicily, situated under the Northern Bear, inhabited by men called Hyperboreans.

Now, all this depends on geographical evidence of the positive kind, and cannot be applied to any other island than Great Britain.

But in the Hecataean description, we have other marks more social and mythological respecting this insular Hyperborean community.

First, it is stated that Latona was born here. *Answer.*—Latona was another name for night, from whom the sun and moon out-sprung. But the western Celts, according to Cæsar, sprung from Dis, the male myth for night. Hence the preference among the Celtic nations of giving precedence to night before day. So that a week is "wyth-nos," a fortnight "pymtheg-nos."

Secondly, that the great God of the Hyperborean island was Apollo. *Answer.*—Our "Melin ap Cynfelin," the "Belinus" of the Adriatic Veneti of the classic age, the "Belinus" of the Armorican Pateræ of the Oceanitic Veneti, and the "Beli" of our more modern poets.

Thirdly, There was a sacred priesthood, a band of poets, of harpers, of astronomers, and physiologists. For they knew the Metonic cycle, by which the various revolutions of the moon and planets are found to terminate and renew themselves at fixed periods. The different ministers, connected with the worship of the god, kept up a continuous service, and especially during a vernal season, recurring every nineteenth year, a great festival, which lasted, according to the best calculations, some forty days. And yet that, though they had a dialect of their own, they admitted Greek inscriptions on gifts, offered by Greeks in their temple, and were, from the earliest ages, well-affected to the Greeks or Hellenes. *Answer.*—Now, where but in Hyperborean regions, as geographically defined by me, can either an ocean island, such as described by Hecataeus, or a non-Hellenic people with their priests and their literary and philosophical pursuits, if you refuse to recognise them in Western Gaul, and Southern Britain, be possibly found? I do not think that I shall lose anything in the judgment

of truth-seekers if, instead of dressing up my proofs and authorities scientifically and rhetorically, I content myself with a literal translation of what Cluverius, a diligent and accurate writer, compiled of our Druids about two hundred and fifty years ago. Lib. i., p. 171, "*Germania Antiqua*."

In describing the wise men of the Celtæ, he, quoting Cæsar, says—"They are present at public worship, superintend public and private sacrifices. When religious scruples arise, they solve them. To them, for the sake of instruction, resort a great concourse of young men, and they are highly honoured by the community. They decide almost all cases of a public and private nature; or if a crime has been committed, a man slain, or a dispute about inheritances or boundaries arises, they are the judges; and also assign rewards and fix penalties." Cluverius then adds, that Cæsar regarded them all as combined into one system. From Strabo he then proves that the body or corporation was divided into three parts: Bards, Vates, and Druidæ; and from Diodorus and Marcellinus that the Druids were Theologians. Strabo moreover adds, that they were the physiologists, moral philosophers, and the skilful lawyers; also "medical men" and "augurs;" also "astrologers." Cæsar says that they discussed many questions concerning the stars and their motions; of the magnitude of the universe and of the earth, and their figures; and Mela said—"They profess to know the magnitude and figure of the earth, and of the universe; the motion of the firmament and fixed stars; also that they have their own school of eloquence, and professors of philosophy, 'as well as,' according to Diodorus, 'lyric poets and musical composers.'" Cluverius adds from Cæsar, "that the course of instruction originated in Britain," and was thence transferred into Gaul. Also, according to Cæsar, "the pupils were said to commit to memory an immense number of verses, and so to continue in some cases for twenty years under the course of instruction; as they do not think it consistent with their religion to commit the sacred doctrines to written documents, although in recording almost every other kind of business, both public and private, they use the Greek characters." Again—"All the Druids have a president, who exercises supreme authority over them. When he dies, if one of their body is of superior rank, he succeeds; if more than one are

equal in dignity, the chief is elected by the votes of the Druids. Sometimes, although seldom, they contend for the primacy in arms.”

Here is collected, from a long and respectable list of western writers, some two thousand years and more ago, a body of testimony corroborative, in every point, of Hecataeus and other Oriental authors, which no “pooh pooling” can set aside, nor scepticism deny. And when it is added, that in the same Britain there is to be found to this day a great sphere-shaped temple, surrounded with other megalithic structures and tumuli, which testify to modern eyes that Salisbury Plain was the centre of a great hierarchy, which must have lasted long, and flourished as the cradle and kebla of a mighty nation, united in its worship, and anxious to be buried within sight of its holiest sanctuary, it is difficult to conceive that scholars should allow themselves to be so blinded as not to see that the sphere-shaped temple could not have been anything else than our Stonehenge.

Englishmen of high name and character, distinguished for their superior scholarship, could not but perceive the identity of the Hecataean Temple with the ruins of Stonehenge. The author of the “Cyclops Christianus,” page 3, when proceeding to destroy all preceding theories, thus writes—“There is some need to dwell on the Hyperborean theory. Stukely maintained it faintly. * * * It found favour with Mr. Payne Knight,—was embraced by Mr. Maurice in his *Indian Antiquities*, by Mr. E. Davies and others of that school, and in the splendid volume of Sir Richard Colt Hoare.” In page 11, the final opinion of Maurice is thus given—“Such is the account given nearly two thousand years ago of this circular temple, for it could mean no other, by Diodorus the Sicilian, from a writer still prior in time.” Mr. Herbert then proceeds to the work of demolition, and begins with a quiet assumption, that the Hecataeus of Diodorus was not the Milesian, but another, very obscure Hecataeus of Abdera, said by Suidas to have flourished under the successors of Alexander.

Now, it is out of the question that Diodorus in quoting a famous name like that of Hecataeus the Milesian, should have misled his readers, which he must necessarily have done, if under the bare name of Hecataeus, he had meant a very obscure man. In the very same work Diodorus quotes Hecataeus twice more, once when

he classes him with Cadmus and Hellanicus, and again where the Milesian was undoubtedly the authority on the point respecting the Ægyptian Thebes. Again, Stephanus the Byzantine, in that meagre fragment which has come down to us, concerning cities, nations, and their names, quotes twice, Hecataeus the Abderite, in these very terms; but in quoting *the* Hecataeus, out of twenty times to which the index refers me, he is called the Milesian once, bare Hecataeus nineteen times; and we know from the works quoted, that it was the Milesian, who was thus left without an epithet.

Again, Hecataeus the Abderite, lived about the end of the third century before Christ, when the Hyperboreans had become a mere paradise at the North pole, far removed from "*rerum natura*," and known geography. It is well-known that the knowledge of the geography of the north, retrograded from the days of Herodotus to this man's "*acme*," as it was then taught that the Caspian was a gulf of the Northern Ocean, and not an inland sea, as described by Herodotus. But let us hear the precious testimonies of the Abderite. Under "*Elissœa*," he writes, "An island of Hyperboreans, not less than Sicily, and at the north of the river '*Cerambuca*.' The islanders *Cerambucæ* as Hecataeus the Abderite."

Again, under "*Carambucæ*," a nation of Hyperboreans from the river *Carambuca*.

This is all. The mere repetition of the two expressions borrowed from the Milesian, by the Abderite Hecataeus, seems the only groundwork for Herbert's perverse assertion. You will in vain look for the river or people in any other author, although, perhaps, as men cannot invent words, the northern promontory of Asia Minor, called *Carambis*, suggested the name. We know that at a later period the "*Ram's Horn*" was denominated the Hyperborean, and *Carambis* itself the Hypernotian capes of the Central Euxine. So little attention ought to be paid to ignoble writers.

But Mr. Herbert has another authority. Pliny, in his "*Omnium Gatherum*" quotations, had copied more at large from the same Abderite. Lib. vi., cap. 16.

"Beyond them and the commencement of *Aquilo* some few have placed the Hyperboreans, said by most to have been in Europe. Next is recognised a promontory of *Celtica*, *Lytarmis*. The river

Carambucis, where the ridges of the Rhipæan mountains fall along with the force of the stars."

Here the Abderite removed the Celtic promontory from the West of Europe into Asiatic Siberia, and invented a promontory not to be found by me in any other ancient author.

Had Mr. Herbert consulted Pliny's own ideas respecting the Arctic regions, he would have found them very rationally stated in the beginning of his fourth book, where he agrees with Artemidorus that all was unknown to the north of the Tanais and the Palus Mæotis. But Mr. Herbert has another authority against the theory advocated by me. Apollodorus the Mythologist, places the Hyperboreans on the North Pole. But as he is supposed to have transferred the gardens of the Hesperides, and the golden apples, to the same regions, let them also be removed from Western Libya to the North Pole, where I might safely allow that Apollodorus meant to have placed them. For Apollodorus was at least a century junior to Hecataeus the Abderite, and might have adopted the prevalent opinion, that there was a Paradise under the Pole, such as the Hyperboreans were supposed to have enjoyed; consequently, to make the Hesperides their immediate neighbours was an easy step for the imagination to take, although it required the removal even of the Mauritanian Atlas to the Arctic regions. But after all, scholars know in what a sad plight the manuscripts of Apollodorus have come down to us, and that the present work is only a patch-work of different commentators; nay, the very passage on which Mr. Herbert relies, is full of corruptions and interpolations, as confessed by Heyne himself. The transfer of the Hesperides to the Caucasus is of itself a proof that if Apollodorus said so, he must have borrowed it from some of the later Hyperborean Romances—from the Abderite himself for aught I know.

Mr. Herbert has another argument. He says that Diodorus meant to have placed the Hyperboreans of Hecataeus in the northern parts of Asia. We may easily grant it, without allowing it in the slightest degree to affect the argument. It is not likely that Diodorus believed otherwise upon the subject than the men of his own age. But he was only a compiler, and as such not to be trusted, for he had no critical judgment; but he is often a transcriber, and when he professes to act as such, we may be almost certain that we have the substance of his original author.

For he was honest, and cares not for the conflicting testimonies, which he often works into a self-contradictory whole. Still, we must allow that it is very extraordinary that when he came to describe our own island, he should not have been reminded of the description of Hecataeus, and others who had written accounts of the ancient Mythologies.

Here are a few points in which the historian Diodorus agrees with the ancient Mythologist. Book 5.

For over against the Paroceanic Galatia there are in the ocean many islands, of which one, being also the greatest, is called "Brettanica."

Compare the island of Mythology, "an island off the coast of Celtica in the ocean."

Again, "the island being triangular, something like Sicily, has not its sides equally long."

Compare this with the expression, "not less than Sicily."

Again, the Hyperborean island was "under the Bears."

Compare Britannia's position, "as it is situated under the Bear."

Again, the Hyperboreans, from the Homeric times downward, were described as undisturbed by wars; none of their neighbours ever molested them with the sword.

Compare with this the following passage from the history, "The island in ancient times was never troubled by a foreign military power. For we have not heard that Dionysius nor Heracles, nor any other hero or prince made war against it."

Again, the Hyperboreans are described as innocent, prosperous, peaceful.

Compare this description with the following account of the inhabitants of Brettanica:—"It is said that aboriginal races inhabit Brettanica, who preserve in their habits the primitive mode of life. For among other things they use chariots for their wars, as it is handed down to us, the ancient heroes of the Hellenes did in the Trojan war." "That in their habits they are simple, and far removed from the craftiness and wickedness of the present age. * * That the island is very populous. * * That they have many kings and princes, and that these for the most part are peacefully disposed towards each other." "That those who inhabit the western promontory of the island called Belerium, are hospitable even in an

exceeding degree, and, on account of their intercourse with foreign merchants, completely civilized in their habits."

Any unprejudiced person, who compares these two portraits, must confess that to a certain extent, the historic is a rough copy of the fancy painting, and while he may wish that Diodorus had more completely filled up the blank spots in his canvass, yet he should remember that the Siceliot stops short in his description, and thus accounts for it. "But I will resume the description of their legal institutions, and of their peculiarities in detail, when I arrive at the invasion of Britannia by Julius Cæsar." Unfortunately, however, that portion of his works has perished, and we have only to appeal to those testimonies already collected by Cluverius, to show that every part of the fancy picture of Hecataeus and the older poets of Greece, was to be found realised among the Druidical hierarchy, their system and followers; and that these justified Diodorus in saying that they were completely civilized.

Now, after demolishing thus successfully, as he thinks, previous theories, Mr. Herbert is obliged to confess that he does not know where to place the Hyperboreans of history, whom he cannot possibly ignore. He, however, confesses, p. 7,—“The site of their temple cannot be ascertained, and some of the accounts of it are hard to reconcile.” His final conjecture is, that they were a colony of Greeks to the north of the Tanais and Palus Mæotis, but who could never be found by their inquiring friends, and were finally swept off the face of the earth without leaving a trace of their existence, something like the case of the Welsh Indians.

Yet Mr. Herbert must know that Gesner, after noticing this theory when propounded by Bayer to the Academy of St. Petersburg, and approved of even by Wesseling, quietly set it aside in the most gentlemanly manner, as being “irreconcilable with many facts of the case, which he must regard as true.”

Mr. Herbert has still another argument, a moral one. The theory, as maintained by me, is against all history. The Britons were unknown “savages” at the time,—“painted people.” It is absurd to impute the structure of such a magnificent temple to them. “No man alive” can credit such an absurdity. But the Britons after the departure of the Romans were scientific men—they built it—made it the temple of a renovated Christo-druidism,

and multiplied their megalithic temples, altars, chapels, &c., over the face of these islands !

What then, some persons will say, causes you to blame Mr. Herbert, since you perceive that he is willing to concede the structure of Stonehenge to the ancient Britons? Nothing but the love of truth, which once established, is always prolific in its results, and a certainty that Mr. Herbert, although right as to the authors of the construction, is wrong about the age of the construction.

But though the question has not been put by others, I may be allowed to start a supposed interrogatory, and ask an explanation of the anomaly. Why Mr. Herbert should not only have regarded this megalithic subject as important enough to deserve for its investigation the publication of a book, but also have so firmly supported the affirmative that Stonehenge, with all cognate structures, was the work of the British people, at the close of the fourth or the commencement of the fifth century after Christ?

In answer to the first part of the interrogatory, I hope I may be allowed to suppose that Mr. Herbert agrees with me, that no decent history of mankind can possibly be satisfactorily composed, while the question of these megalithic structures is unsolved; and that it is absurd to pay such attention to the inorganic and fossil remains of a ruined material creation, and yet superciliously to neglect a science based on man's work and his lasting monuments, which may safely guide us, not into some antediluvian epoch, but to the very cradle of our post-diluvian ancestors, from whom we derive not only our material bodies, and moral and intellectual powers, but also healthy traditions, affecting every relation in life, and which never have been lost, except by those who have wandered from the central light, cut themselves off from all such traditions, and have, in the gloom of the forest, or in the solitude of islands, degraded the spirit given by God.

The second part of the interrogatory, I believe, may be answered more satisfactorily. Mr. Herbert is one of the best Celtic scholars of the day, and has thoroughly studied our ancient literature so far as it has hitherto been published, and in studying it, he could not but find that the ancient Britons had a central temple, the object of their enthusiastic and imperishable veneration; a sanctuary full of worship and life, as celebrated by their singers

and musicians, while they continued to hold it, as the city of Sion is in the Psalms of David, and consecrated as deeply in their hearts and memories after they had lost it, and had been driven from its precincts, as the memory of Jerusalem is to this day cherished among the outcasts, who formerly worshipped in the great Temple of Jerusalem.

But here for the present I stop my hand: enough, I hope, has been stated to show that a wide field is open, and that few workmen are employed upon it.

SOME ADDITIONS TO THE PRECEDING LETTER, FROM OTHER ARCHÆOLOGICAL LETTERS.

Men are not yet in general emancipated from the servile principle that written documents are the only available proofs in ascertaining the past history of man. The other monuments which have been aptly termed "Pre-historical Annals," were comparatively neglected, because they could not record the biography of individuals, and the transactions of states—nor subserve the object of the pragmatists, like Thucydides and Polybius. In the new science of Ethnology they, however, furnish the most useful materials, and give, when rightly interrogated, the most satisfactory information.

It is well-known that the bronze of the Egyptians, the Assyrians, the Greeks, the Romans, the ancient Germans, and the Danes, was an alloy of tin and copper, and specimens of this compounded metal have been found of extreme antiquity.

Bronze weapons extracted from the tumuli on the shores of Troy, and bronze nails found in the rubbish of the floor of the building at Mycenæ, called the "Treasury of Atreus," have, when analyzed, given the same result,—the amalgamation of the same two metals. Moses mentions tin *itself* as being found among the spoils of the Midianites, and Ezekiel describes it as one of the metals of which "Tarshish was the merchant of Tyre."

Whence then came the vast stores of tin which must have been consumed in forming the countless instruments and weapons, of which it was a constituent element? Ezekiel expressly says that it came from Tarshish or Tartessus.

Herodotus, who had been in Egypt, Phœnicia, Syria, and Assyria, while betraying extreme ignorance with respect to their real position, positively states that the “Kassiteron” came from the Cassiterides in the same vicinity. And the mode in which he makes his statement, seems to indicate that he did not know of any other place whence tin came to the East.

“The Phœnicians” says a modern writer, “long concealed the situation of the Cassiterides from all other nations. * * * * It need not, therefore, surprise us to learn so little respecting them from ancient writers, even though we adopt the opinion that they continued for many centuries to be the chief source of one of the most useful metals. The only districts, according to Berzelius, where it is obtained in Asia, are the island of Banca and the Peninsula of Malacca. Cornwall still yields a larger quantity of the ore than any other locality of the Old or New World, where it has as yet been discovered, and many thousands of tons have been exported by modern traders to India and China, and America.”

I have often pressed this argument in conversation with men, who, in other respects were fair reasoners, but with a rooted prejudice not to be eradicated. They will not look at the inferences which must necessarily be drawn were the facts acknowledged to be true. Such men will say, Sir Gardiner Wilkinson conceived it possible that the Egyptians must have wrought tin in the mines of Malacca, and that the Tyrians thence derived “the multitude of their riches.” But these are all mere conjectures, and there is no evidence, not even the slightest, in support of them.

Whence also was obtained the tin which entered into the composition of the bronze metal so copiously used in Gaul, Germany, and Denmark? Worsæ remarks, (I copy from Wilson’s Pre-historical Annals of Scotland, as accessible to the general reader,) “there are geological reasons for believing that the bronze period must have prevailed in Denmark five or six hundred years before the birth of Christ. It is highly probable that the ancient bronze, formed of copper and tin, was diffused from one spot over the whole of Europe, which spot may be supposed to be England, because, not to mention the quantity of copper which that country produces, its rich tin mines have been known from the earliest periods to the nations of the south; while in the other parts of

Europe there occur only very few and doubtful remains of far less important tin mines, which we are justified in believing to have been worked at that time."

The necessary and inevitable conclusion seems to be, that from the most ancient recorded times, long before Homer sung, or Cadmus entered Europe, the western coast of Great Britain must have been the resort of men deeply skilled in metallurgy, who conveyed the peculiar produce of its mines to all parts of the then known world, and perhaps to more distant regions, for it is rather too strong a demand upon our faith, to call upon us to believe that should the bronze found in the mounds of the Mississippi be similar to that of the ancient world, it could have a different origin. "It is scarcely possible," adds Mr. Wilson, "to conceive of such an intercourse, carried on for centuries, by nations far advanced in the arts, and familiar with the civilization and learning of the oldest races of Asia and Africa, without the natives of the Cassiterides acquiring from them some knowledge of the fruits of ancient civilization. From this, indeed, it has been supposed that the British miner first learned even to smelt the ore, although we are almost forced to the conclusion that the workings of the mines must have originated with natives *or new colonists familiarized in some degree with the nature of the metals and with metallurgic arts.*"

The latter is the stronger probability, and it is not at all impossible that the first inhabitants of Great Britain were these Oriental voyagers, who left no portion of the known world unvisited. The island must at that early age have been in a very primitive state, probably in most parts a mighty forest, diversified by lakes and marshes.

What we know is, that people of that race which, according to its own traditions, came from the East, and brought with them their language, arts, and other valuable knowledge, retained possession during the whole historical period, of the mining districts, gave their own expressive names to mountains, rivers, woods, wells, towns, farms, fortresses, &c., and without having suffered from the various invaders of the island, a violent conquest, or extermination, united with the dominant race, without losing the character which they had always borne of being a gallant, loyal, intelligent, and religious community.

Their language, which gradually died away under the gentle treatment and kind protection of the Royal Dukes of Cornwall, was a dialect of the Cymraeg, and proves that the occupiers of the mining districts of Cornwall and its islands were of the same race and language as the other Cymry of Great Britain. And the stone monuments, popularly called Druidical, which abound in Cornwall, and are similar in character to the same imperishable records in other parts of Great Britain, in Ireland, and in more distant lands, prove the supremacy exercised by one dominant influence over obedient votaries.

The Stennis circle, being a monolithic temple in Pomona, one of the Orcaes, inferior in magnificence to Stonehenge alone, was long gratuitously ascribed to the Scandinavians, by men who were determined to see nothing in the Briton but a helpless savage, has been restored to him by Professor Munch of Copenhagen, who has proved that the great Scottish circle belonged to the population previous to the Scandinavian settlement, "the stones of which," adds Mr. Wilson, "we may well believe, were grey with the moss of centuries, ere the first Norwegian prow touched the shores of Pomona."

I here repeat what I have before published. "The stone monuments, commonly supposed to be connected with the Druids, and hence called Druidical, were the works of a race of men who occupied this island from north to south, from east to west, in times far anterior to history, and who were not temporary sojourners, but the possessors of, and dwellers in, the land, who had brought with them from the east whatever knowledge the east had then to impart—"workers filled with wisdom and understanding, and cunning to work all works in brass," who for ages supplied Europe, Asia, and Africa with the metals most in use, whose language was the Cymraeg, of which they have left lasting monuments, in the district of the mines. Such names as Bodman, Bodern, Tremayn, Tremenhere, Carmin, Minheneth, Pendarves, Pendennis, need no interpreter, but tell their own story.

But there are words in the Cymraeg connected with the metals and localities which require explanation. In addition to "haiarn," English "iron," the Cymraeg has "dûr," "mael," "alcan," "ystaen," "pres," and "evydd." Dûr, pronounced like the middle syllable in the Greek word *σίδηρος*, represents the Eng-

lish steel. "Mael" appears to be the oldest and most general word for the produce of the iron stone, and to have been used as the measure of value. Since it also signifies gain, and "Mael-ierva" means a market, so do "maelawr" and "maelva." It is difficult to ascertain what was the distinction between the two metals, as in the following passage :—

"Dur a mael oedd drwy ymylan ei lavyn."

"Dûr and mael were in the edges of his blade."

Mael, like Haiarn, is used in the names of men, as "Maelderw" or "Dervael," "Maelgad" and "Cadvael," "Maelgwn" and "Cynvael." "Trevaelwr" is a common name for a house in Cornwall, and commemorates the time when the "maelwr" was either a worker in iron or a merchant, and probably we have its latin form in "Belerium," the ancient Cornish promontory.

Alcan, one of the Cymric words, is still to be seen on the Cornish map in "Trevalcan," and was synonymous with Ys-taen, Latin "stannum," English "tin." Although the word "tin" has not appeared in our dictionaries, we see it in the word "Tincerdd," a worker in tin—English "tinker." The Gaelic still retains "ceard" and "caird," to represent the English "smith;" Cymric "cerddwn," a craftsman.

"Prês," English, brass or copper, Latin "aes," needs no further notice than that it apparently gave origin to the Latin word "pretium," confirmed by the word "interpres," the broker, who settled the price between the foreign merchant and his customers. "Evydd," bronze, or tempered brass, is the name in general use of all vessels in which copper forms only a part. "Gwaew evydd" is used in times, comparatively modern, for a bronze spear; but while "près" is in constant use to express copper coins, "evydd" is never so applied.

Of the antiquity of the British "evydd," and of British metallurgy, there can be no stronger proof than the following statement :—

On the ridge of the promontory, called the Orme's Head, there is to be seen a dismounted rocking stone, commonly called "Crŷd Tudno," the cradle of "Tudno," who gives his name to the

parish. In the promontory, copper mines are still worked, and the miners, in the year 1849, broke into an ancient working of great extent. In this were found a great number of hammers, or mauls, of various sizes, weighing from two to forty pounds. Besides them were a number of bones, and the portion of a bronze tool. Thus were brought into close juxta-position the British saint, the rocking stone, the copper mine, the stone hammer, and the bronze instrument. The proof that the inhabitants of Great Britain used, and even coined money from the earliest periods, is now complete, owing to the labours of W. T. P. Short, Esq., of Exeter, and of the Rev. Beale Post, to whose works I refer the reader for further information. In my life of "Julius Cæsar," which is now in the press, the whole subject is fully discussed, and the errors originating in his carelessness, or ignorance, explained. However, it is to Scaliger, and not to Cæsar, that the greatest blame is to be ascribed, since the latter positively wrote that the Britons used "*aureis nummis*," which the former changed into the present text. It is not my intention, at present, to enter into the discussion of the consanguinity of the Gael and the Cymro, nor to the question as to the ethnology of the Gauls, Belgians, etc.

I confine myself strictly to the question of those people who spoke the Cymraeg, and who, I think, bore the name of Veneti, Britones, Britanni, and Cymry. Nor will I enter into the question, whether the men who spoke the Cymraeg were the first inhabitants of this island. In all probability they found natives here, who, perhaps the descendants of shipwrecked mariners, had become savage wanderers in the forest. The fierce Gauls, who left their native land in search of foreign settlements about five hundred years before Christ, and who probably entered Britain as well as other countries, seem to me to have been a ruder race than the Veneti of Italy, of Gaul, and of Great Britain. Whatever their origin was, they seem to have been less civilised than the maritime Veneti, who were a commercial and naval people.

I remember the prediction of an American statesman, that the day would come when the Anglo-Americans, who also went westward into the bush, would become comparative barbarians, and be certain to attack and plunder all the commercial communities on

the eastern land board of America. The discovery of the steamship has prevented the realisation of the prediction with respect to the Anglo-Americans. I was told by a gentleman who had lived five years in the back settlements of Canada, that canoes, hollowed by fire, were used by Englishmen, to whom ship-building was a known art, and that instruments as rude as the stone hammer were in constant use.

I have resolutely refrained, in the present work, from following the Cymry into their eastern habitations, and from illustrating their language and tenets by alluding to the Egyptian, Sanscrit, and other oriental tongues, and to what may be briefly termed Bryantology. I leave this field—and a wide field it is—to future investigation.

APPENDIX.—No. 2.

EXTRACTS FROM ARCHEOLOGICAL LETTERS OF THE
ARCHDEACON OF CARDIGAN.

Nevertheless, I not only hope, but firmly believe, that these letters will prepare the way for a more scientific and profound investigation of the origin and successive stages in the history of these man-raised monuments, and enable us to fix with something like precision the several steps by which the pure religion of the Noachidæ was debased, among the most intellectual of their descendants into, either the brutal materialism of the Epicurean school, or the homicidal sacrifices of Tyre, Carthage, Gaul, and Britain.

Nay, more, I am confident that these same letters, though published in the columns of a provincial paper, have no ephemeral character, but will be a lasting record, as long as the Cymrian people, and the Cymrian language, continue to be living witnesses of the great facts thus closely connected with the primæval history of the human race.

And I think it “foul scorn” that during the last hundred years the leading scholars of the dominant race, while grudging no toil, nor waste of time, nor even expense, in investigating the obscure remains of the Pelasgians, Tuscans, and other still less known races of the ancient world, should systematically, not only discourage, but deride any similar attempts to throw light upon the history and antiquities of the original inhabitants of our island from the admixture of whose blood with that of the imported race, the Briton of this day owes the high distinction that he is not a Dutchman of Lower, nor a brutish Saxon of Upper, Germany.

Still more to be deplored is the fact, that no small portion, even

of our own aristocracy, deserting their natural position as the chiefs and leaders of their countrymen, should, if not actually ashamed of the red blood which flows pure in their veins, withhold their countenance and patronage from every attempt to illustrate the ancient renown of their gallant forefathers. But, thank God, better days are dawning, and we can gratefully acknowledge the service done to the Cymrian literature by many distinguished characters, not only in Wales, but also in every quarter of the empire.

But I wish to remove the subject of discussion from every locality where Greek, Roman, Saxon, Dane, could possibly have had either the will or the power to erect these remarkable monuments, still existing witnesses as it were of the past, and to call your particular attention to the memorials of the ancient world and its form of worship, yet to be seen in the parish of Kirk Michael, in Perthshire.

Now remember, and it is worth remembering, that the parts of Perthshire in which Kirk Michael is situated, were never within the historic era possessed by any other people than the ancient Britons, call them Picts, or Caledonians, or whatever name you may choose to assign to them, and that yet in that sequestered portion of the world are still to be seen most magnificent specimens of the "Logan stone" in close connection with other monuments commonly called "Druidical." For example, in the 76th page of the first volume of "The Caledonia," of the accurate and learned George Chalmers, you will find the following classical passage.

"Among the vast variety of Druid monuments in North Britain, one of the most interesting is the 'Rocking Stone,' which seems to have existed in every period. That those singular stones are Druid remains cannot easily be doubted, by the scepticism which denies the evidence of Druidical remains in North Britain."

"In the parish of Kirk Michael, in Perthshire, there is an immense rocking-stone, which stands on a flat topped eminence, in the vicinity of a large body of Druid remains, that have been already noticed. This stone is placed on the plain surface of a rock, level with the ground. It is a very hard solid whinstone, of a quadrangular shape, approaching to the figure of a rhombus, of which the great diagonal is seven feet, and the less five feet ;

its mean thickness is about two and a half feet; its weight must be about three tons and half a hundred; for a stone of the same quality was found to weigh eight stone three pounds the cubic foot. By pressing down either of the extreme corners, a rocking motion is produced, which may be increased, so as to make the distance between their lowest depression, and highest elevation, a full foot. This stone makes twenty-six or more, vibrations, from one side to the other, after the pressure is wholly withdrawn." Stat. Acco., v. xv, p. 547.

"On the south descent of the hill, which is opposite to the Manse of Dron, in Perthshire, there is a large rocking-stone; it is a block of whinstone, ten feet long, and seven feet broad: and it is placed in a somewhat sloping position, and rests its central prominence upon a great flat stone which is fixed in the earth: on gently pressing the upper end, it begins a rocking motion, vibrating in an arch from one to two inches; and continues to vibrate, for some time, after the pressure is withdrawn.—16, v. ix, p. 483. In the parish of Abernethy, in the same shire, upon Faog-water, near Bal-vaird, the town of the bard, there is a rocking-stone, which attracted the notice of Buchanan."—16, p. 484.

Any man who knows the locality of Strath Ardel and Glen Shee, whose waters are tributaries of the magnificent Tay, and who knows the history, broken as its links are, of the tribes who occupied what I may call the innermost sanctuary of the strongholds of the Grampians, must acknowledge that no foreigner within the historic era ever forced their mountain barriers until the Scot, Kenneth Mac Alpine, in the ninth century of the Christian era, annexed, we know not by what means, the whole of the Pictish kingdom to his own Argathelian inheritance.

But what do we find in these innermost recesses of the Grampian ridge? Listen again to George Chalmers, who in the 72nd page of the first volume of his great work, "Caledonia," thus writes.

"The number and variety of the Druid remains in North Britain are almost endless. The principal seat of Druidism seems to have been the recesses of Perthshire, near the Grampian range. Accurate inquiry might perhaps discover that the circles and ovals of erect stones, with stone pillars and small carns within them, are

the *Oratories* of ancient times: and that the circles of stones, having an altar, or a cromlech within the area, or on the outside of them, have been used for the different purposes of making sacrifices. Those inclosures are sometimes formed of a single circle, and often of double, and treble concentric circles of upright stones."

After this quotation, I hope and trust that every truth seeker who, without prejudice, may examine these remains in the most impregnable parts of the mid-northern Perthshire Highlands, and shall compare them with the cognate structures in Cornwall, Somersetshire, Wiltshire, Yorkshire, Derbyshire, North and South Wales, Cumberland, and other parts of Great Britain, must confess that they were the works of a homogeneous people acting on the same principle, and covering the whole extent of the then reclaimed parts of the island with—for want of a better term—Cyclopean structures.

If doubts should still be entertained by any rational person, I shall be happy to return to the subject, and leave any such objector no sufficient ground for his scepticism.

The only objection to my theory must be grounded on the supposition that the Caledonians of the earlier, and the Piets of the later Roman writers, were not our fellow Britons, but members of the great Gothic family of the Pinkertonian school.

However, in the words of George Chalmers,—“This absurd hypothesis has not been proved either by the labours of learning, or the diligence of research, either by the dexterity of sophistry, or the perversity of design,” and he concludes his sentence with the following pithy remark—“And as our fellow Britons in Perthshire were in possession from the remotest time,” (and if you knew the ground as well as I do, you would acknowledge that no external force which a barbarous tribe could bring against them, could extrude them from their mountain homes) “they cannot, according to a maxim of common law, be dispossessed except the claimant establishes a better right, not by presumptuous surmise, but by satisfactory proof.”

But before I enter further upon the question, let me again and again remind you, that we are not arguing on trifling points, but on grounds intimately connected with the history of the only reve-

lation in words which we have received from God, and which was transmitted through Moses, the Patriarchs and Prophets of the Old, and through the Apostles and Evangelists of the New Testament.

I cannot express my own feelings more truly upon the subject of our own megalithic structures, than by quoting the following passage from the preface of Dr. Stukeley's work upon Stonehenge : —“ My intent is,” says the doctor, “ to promote as much as I am able, the knowledge and practice of ancient and true religion : to revive in the minds of the learned, the spirit of Christianity, nearly as old as the creation, which is now languishing among us ; to restore the first and great idea of the Deity, who has carried on the same regular and golden chain of Religion, which keeps the medium between ignorant superstition and learned free-thinking—between slovenly fanaticism and popish pageantry—between enthusiasm and the rational worship of God, which is no where upon earth done, in my judgment, better than in the Church of England. * * * * I shall show, likewise, that our predecessors, the Druids of Britain, though left in the extremest west to the improvement of their own thoughts, yet advanced their enquiries, under all disadvantages, to such heights, as should make our moderns ashamed to wink in the sunshine of learning and religion. And we may with reason conclude there was somewhat very extraordinary in those principles, which prompted them to such a noble spirit as produced these works, still visible to us, which, for grandeur, simplicity, and antiquity, exceed any of the European wonders.

“ That the doctrines and works of the Druids have hitherto been so little considered (since authors only transcribe from one to another the few remaining scraps to be found in classic writers) was an incentive to me likewise in the following attempt, and at the same time it pleads for me, and bespeaks the reader's favour. I want, likewise, the great advantages to be had from a knowledge of the remaining Celtic languages, books, manuscripts, and history, —the Cornish, Welsh, Irish, Highland, &c.—the chief repository now of their doctrines and customs : so that in my own opinion I may very well say with the poet—

‘Interea Dryadum silvas et saxa sequamur
Intactas, tua Mæcenas haud mollia jussa.’—VIRGIL.”

Deeply sympathising with the learned author’s consciousness of his deficiencies in the necessary qualifications, in pursuing his investigations on so sacred and important a subject, I cannot, however, but admire the success with which he developed the truth of some parts of his subject.

I have already referred more than once to the stone monuments of a prior age still existing in the parish of Kirk Michael, in the central recesses of the Grampians of Perthshire, and have stated that according to my present views, they enable us to prove demonstratively that as they are found in that remote district in every form in which we see them in the more southern parts of Britain, they must be the products of a people holding the same religious and social faith, and animated by the same principles.

Those truth-searchers who may not have the opportunity of visiting in person these imperishable monuments, are referred to the 72nd, 73rd, and 74th pages of “Chalmer’s Caledonia,” where they will find ample proof that every specimen of what have been commonly called “Druidical” constructions are still to be seen in that narrow locality.

I am not going to enter into all of the follies and ignorance connected with what has been commonly called “The Pictish Question,” but have no hesitation in affirming that the “Picts” were our brothers in language, blood, and anterior to the Christian faith, in religion also.

They in their last retreat from foreign aggression still retained the faith which they had inherited from their fathers, and their various “stone circles,” their “upright stones,” and what we are now obliged to call “Cromlechan,” prove that they were the same people who erected similar buildings from north to south, from east to west, through all the extent of Great Britain and the adjacent islands.

But the particular object of these my letters, is to prove that the ancient “Cromlech” was something more than a sepulchral

monument, and that though it might have been used as such at a later period, it is still to be found as a common adjunct, but not a necessary one of "the circles" called "Druidical," and of other stone constructions generally supposed to be intimately connected with the religious worship of our ancestors.

To prove this common connection of the "stone circle" with that construction which I must call a "Cromlech," I again refer to the 74th page of "Chalmer's Caledonia," who thus enumerates the many places in North Britain where the "Cromlech" and "stone circle" are found in juxtaposition.

"Many Cromlechs are connected with Druid circles; and several appear without circles. In the parish of Old Deer, in Aberdeenshire, there is a number of Druidical circles; the most entire of these is on the hill of Park-house, and has a large Cromlech, the top stone of which is fourteen feet long, contains about two hundred and fifty solid feet, and rests upon other two large stones, placed on their edges. In the enclosures of Kipp's-house, in Linlithgowshire, there is a Druidical circle, having one or two erect stones, in the centre, and a large Cromlech near it. In the middle of one of the Druidical circles, in the Isle of Arran, there is a Cromlech, consisting of a large broad stone, which is supported by three lesser ones. In the parish of Castleton, in Roxburghshire, there is a Cromlech, at the south end of a large oblong cairn, near the north end of which there is a Druid circle, on a high ground; near a mile north from the Church of Baldernock, in Stirlingshire, there is a circular plain, or area, of about a hundred paces in diameter, and surrounded by an ascent of a few yards in height, in the form of an amphitheatre; within this area or enclosure, there is a remarkable Cromlech, which is called the 'Auld Wives' Lift,' and this area appears from the remains to have been once covered by a grove of oaks."

You may well imagine that it is not vanity or love of fame that tempted me to embody these deductions from a long series of actual observation and a course of reading on the subject, never surpassed by any man of my own age, in the ephemeral pages of a newspaper; but a conviction that in the present awakened state of Cambrian Archæology, it is of the greatest importance that the young and active minds among us, and who feel as we feel, should, as far as it can be done by me, find the field of investigation open and patent, and not be liable to wander into labyrinthine mazes in which they are most likely to be lost than bring back to us any valuable information. If there be any truth embodied in my communications to you under this head, it is this—that the stone

monuments commonly supposed to be connected with the "Druids," and hence called "Druidical," were the works of a race of men who occupied this island, from north to south, from east to west, from times far anterior to history, and who were not temporary sojourners but the possessors of, the dwellers in the land, in short, that they were our own immediate ancestors, whether called by the ancients "Cimbri," "Britones," "Veneti," or "Albani," or by ourselves, "Cymry," "Lloegrwys," "Gwyr Gwenedd or Gwent," or "Gwyr yr Alban."

I wish to rouse the younger members of our community to a due sense of the glorious inheritance they have inherited from their Titan ancestors, and to impress upon them this vital truth, that the loss of national spirit necessarily induces a paralysis of all the nobler feelings, and that a man who is ashamed of an accident which he cannot help—of "his brethren according to the flesh," necessarily induces every alien of generous feeling to look upon him as a renegade, to whom he will give reluctantly the wages of his treason and still despise the recipient.

In connection with the parish of "Kirk Michael," I have to call your attention to the name of the Patron Saint, and to affirm that to my own knowledge many churches, whether denominated "Kirk Michael," "Cilmichael," "Saint Michael," "Llanfilhangel," &c., were built on localities which had been previously consecrated to heathen worship, and that Saint Michael was there installed as the Patron Saint to supplant and expel his old enemy and antagonist the Devil.

APPENDIX, No. 3.

EXTRACT FROM AN UNPUBLISHED ARCHÆOLOGICAL PAPER.

Of these ancient stones of testimony, whether originating in a wish to commemorate great events, to honour departed heroes, or to celebrate public worship in union with a system of auguries, and of religious sanctions for civil law and political inter-communion, I think we may safely enumerate certain classes.

First.—the Maenchwiv or Maensigl, the Rocking, or Logan stones. Specimens of this class are mentioned by ancient writers as objects of wonder in their age. Thus, in the third chapter of the history of Ptolemy Hephæstio, we have this remark, “Concerning the Gigonian rock on the shores of the ocean, and that it is moved by a single stalk of the asphodel, although not to be removed by any application of force.” Pliny, lib. II., cap. 93, writes:—“Near Harpasa, a city of Asia, stands a rock ‘horrenda,’ moveable with a single finger, but when pushed, resisting all the force of man.” And Apollonius Rhodius, *Argonautics*, Book II., describes a stone in the island of Tenos, poised on the summit of a tumulus, and moving in obedience to the impulse of the wind. Examples of the same kind are to be found in all parts of Great Britain and Ireland, of which the construction must be ascribed to the remotest ages. As in the Craven dialect such a stone is called a “Roggan,” I infer that “Logan” is a corruption of it, and that the English expression “rocking a cradle” is borrowed from one of these moveable rocks, just as the dismantled “Maenchwiv” at St. Orme’s Head was called the cradle of Tudno. “Rhoc” is a pure Cymric word.

Some people believe that all such stones are natural, not artificial, just as an antiquated school of natural philosophers ascribed fossil shells to certain freaks of Nature.

Sir Robert Sibbald, the Scottish antiquary, had seen one of them dissected, and describes the motion as depending on two tenons within narrow cavities, with the lower end of the one poised upon the upper end of the other.

Second.—The megalithic chamber of which the monument in Kent, called “Kit’s Coity House,” is a complete specimen. It answers almost exactly to the description of the “adytum” in the temple at Delphi, as we find it in Pausanias. Of the same character is a similar structure in Glamorgan, of which there is a model in the British Museum. The district in which it and other monuments are situated, is called “Dyffryn Golych,” the vale of worship. The whole ground, originally a Druidical “*Τεμενος*,” seems to have been transferred to the See of Llandaff, of which it was one of the Granges.

Third.—Huge stones, in general of a tabular form, resting on uneven supporters, so short as to leave no sufficient room for a chamber, and sometimes no space worth mentioning. The tabular stone, varying in the dip of its inclination, has often a gibbous form, and hence undoubtedly derived the name of “Cromlech,” “the gibbous flat-stone,” just as the round-shouldered smith of Sir Walter Scott was called the “Gow Crom.” A whole district in Perthshire borrowed its corrupted form of Cromlix from this word.

This was, probably, the nucleus of the Druidical altar.

Fourth.—The “Maen hir,” or “Hirvaen,” with its varieties from the huge and formless masses, remarkable principally for their magnitude and material, generally a grit stone, not always found in their vicinity, to the less rude monoliths, on which the hand of man has evidently been employed.

The Hirvaen was, in general, an adjunct of the circle.

Fifth.—The stone circle in all its varieties; some are single circles, others are several concentric circles. There are ovals, ellipses, and semicircles. Mr. Daniel Wilson, page 112 *Preh. Annals*, writes—“The varieties apparent in their grouping and structure are such as may well justify the conclusion, that instead of being the temples of a common Faith, they are more probably the ruins of a variety of edifices designed for diverse purposes, and it may be even for the rites of rival creeds. This, at least, is certain, that the latest, if not the only unquestionable evidence of

their use which we possess, is not as religious temples, but as courts of law and battle rings, wherein the duel or judicial combat was fought, though this, doubtless, had its origin in the invariable union of the priestly and judicial offices in a primitive state of society."

The Latin word for a circle was "circus," the Cymric "Cylch," from which the name "Kirk" or church for an ecclesiastical building was widely taken. In Minslew's dictionary, under the word church, we have the following list:—

| | | | | |
|------------------------------|---|---|---|-------|
| In Low Dutch - | - | - | - | Kirke |
| In Anglo-Saxon | - | - | - | Circ |
| In the Helvetian and Swedish | - | - | - | Kilch |
| In High Dutch | - | - | - | Kirch |

Skinner, in his "Etymologicon," says, that "Kirk" was used for "church by the northern Angles and Scots," who borrowed it immediately from the *circus* of the Romans. The true Scot or Gael called the same building a "clachan," or "stones." The Cymric word "Llan" expresses the same meaning as the Gaelic "clachan," for it means an open space, within a fence—as may be seen in the compounds "Ydlan"—a corn-yard, or hay-yard; "Perllan"—an orchard; "Corphlan"—a cemetery, or church-yard, &c.; and to this day the word "Henllan"—old Llan, is often used for places where we in vain look for a traditionary church.

A great portion of Northern Europe having been Christianized by Celtic missionaries, seems to have borrowed the Cymric "Cylch" to indicate the church. Wachter, in his glossary, under the word "Kilch," calls it a sacred edifice, and quotes a very ancient translation of the Psalms, where the Holy Church is called "uns heilich chilcha," and proves that the words "chrydir altan kilchin" meant the creed of the old Church. Now "Kilchin" is the Cymric "Cylchyn"—a circle. He also states that the Helvetians, tenacious of their ancient language, called even in his time a church or temple "Kilch." I am, myself, convinced that the modern form "Kil," in the names of churches in Ireland, Scotland, and Wales is mainly derived from this source.

The appropriation of the Druidical "Τεμενος" to the use of the Christian Church may be proved from the stone memorials of

the olden worship, which are still to be seen on some of the oldest church lands in these islands. The vicinity of St. David's Cathedral is studded with such remains, and even Iona was once the island of the Druids, and within the historical period had its Cromlech.

Sixth.—The “Cistvaen,” or the stone coffin, however fashioned, from its rudest form under the green mound or stone cairn to those more elaborate sepulchres, many chambered and often buried under huge tumuli, sometimes crowned by large stones, and encircled at the base by a stony ring. The latter have nothing to do with our Cromlech. They belong to a different age and different rites.

I believe that all, or at least most of the five preceding classes, were by the ancient Cymry embraced under the general name of “Coelvein,” or “Coelveini” and “Coelveiniau,” which Pughe translates “Stones of omen”—stones of testimony—good tidings—the Gospel—honorary rewards.”

Now “Coel”—translated “an omen, belief, trust,” and “Coelio,” to believe, were the words which, in the transition from Druidism to Christianity, seem to have been displaced by the Latin “fides” and “credere,” corrupted into the forms “fýdd” and “credu.”

“Thus “Coelbren,” made up of “Coel” and “pren”—a tree, or wood, plural “Coelbrenau,” now meaning simply a lot or ballot, were the divining rods or tablets, or twigs by which the will of the gods might be ascertained by man, whatever the inquiry might be, and “Coelcerth,” made up of “Coel” and “Certh,” certain, was the religious fire, sacrificial and expiatory, in which holocausts of victims, both animal and human, were offered up at their great festivals, by our ancestors. It is curious that an oblation, something similar to the Druidical “Coelcerth,” the “certa fides” of the heathen, should in modern days have been named “an act of faith”—“an auto da fe.”

There can be no doubt that the Church of Rome waged war against the principle, “Da ’r maen gyda ’r Evengyl,” and pronounced an anathema against all persons who honoured with any veneration those stone monuments which had not been converted to Christian purposes. And as Rome was dominant for centuries, the priesthood succeeded in inducing the population, to a great

extent, to regard them as abominations. Hence, the bad names by which many of them, especially in remote places, are known to this day. If such a monument was not appropriated to a saint, it was handed over to the foul fiend. Hence, in Wales, such names as “Llech yr Ast,” “Llech y Dyra,”—in England “Hellstone” and “Devil’s quoit,”—in Brittany “Pouqualay,” that is the “stone Puck.”

Hence, a friend of mine says, “we cannot derive any valuable tradition on a point in which there is so complete a disruption between the present and the past, especially in countries like Brittany and Ireland, where every monument was converted to the use of some saint or devil, to answer the purpose of superstition under the garb of religion.”

In the language, literature, and monuments of the Cymry, we have instruments by which we are enabled to traverse, not only the mediæval darkness of the corrupt Church, but also the “Hellenismus” of the ancient world, which invented new gods, and introduced a new religion—in singular contradiction to the religion of God delivered to the Noachidæ.

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